

THE AMERICAN UNIVERSAL MAGAZINE.

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Embellished with a portrait of Fothergill.

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NOTES TO CORRESPONDENTS.

WE acknowledge the essay signed "Public good," to possess both argument and style. But as the discussion it proposes involves politics local in their nature, and personal in their application, we decline inserting it.

An interview is requested with Juvenix. Can he convince us that the fire of his muse glows with no personal malevolence, our judgment will be favourable.

Some mathematical questions, proposed for solutions, are under consideration.

X. Y. is informed that in our arrangements we had anticipated what he recommends.

Pieces not noticed will be considered by their several authors to be under consideration, until noticed in our information to Correspondents.

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AMERICAN
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DECEMBER 22, 1797.

LIFE OF JOHN FOTHERGILL, M. D. F. R. S.

WITH AN ELEGANT HEAD.

DR. John Fothergill, the subject of the present memoirs, was born at Cart-End, in Yorkshire, on the family estate of a preceding generation, on the 8th of March, 1712. His father was a member of that religious society or sect now commonly called Quakers, and his mother was the daughter of Thomas Hough, a man of considerable fortune near Frodsham, in Cheshire, where he was placed at school, and where he remained till he had attained to the twelfth year of his age. After this he was removed to a private school, at Sedberg, in Yorkshire, kept by Mr. Isaac Thompson, a gentleman well skilled in the mathematics, and where, according to every appearance, he made a rapid progress in his education.

When about sixteen years of age he was put under the care of Benjamin Butlett, an eminent apothecary at Bradford, in Yorkshire, who had been the tutor of Dr. Hillary, and who was afterwards that of Dr. Chorley; a man, whose good character, and exemplary life, gained him universal esteem; and who, by his abilities, had rendered his house a seminary, where

many distinguished physicians received the first rudiments of the medical art.

When his apprenticeship was expired, young Fothergill removed to Edinburgh, to study physic in the university of that place, prior to his establishing himself in the country as an apothecary, for which he was originally intended.

Edinburgh, at this period, could boast of a Monro, an Alison, a Rutherford, a Sinclair, and a Plummer, all of whom were men of eminent abilities, who had issued from the Boerhaavian school. The first of these, so justly celebrated for his knowledge of anatomy, soon distinguished young Fothergill among his pupils; and as he thought he observed in him such powers of mind as seemed to afford great hopes of their future progress, when brought to maturity, he advised him to enlarge the cultivation of them, by a longer residence at the university than he at first proposed. Modesty and diffidence are usually the attendants of great talents and strength of mind; and it is very often owing to lucky circumstances, or the encouragement of friends, that those who possess them are ever put in a way to emerge from obscurity. This, in some measure, appears to have been the case with young Fothergill, who, at this time, as we have every reason to believe, entertained such an opinion of his own abilities, as perfectly reconciled his mind with the thoughts of moving in a very humble sphere. To the discernment, therefore, of this illustrious Professor may it be attributed, that his pupil turned his thoughts towards higher objects; and, indeed, his application, and ardent desire for instruction, tended greatly to confirm the professor's sagacity: for, as he advanced in knowledge, he still found new excitements to make a farther progress.

At this period, some of the professors delivered their lectures in Latin, and others in English. Mr. Fothergill adopted a method of improving in both, which it may not be improper to mention here, as it may be attended with considerable advantage, if followed by others. Having taken notes of the heads of each lecture, on his return to his lodgings, he translated into Latin those which had been given in English, and then carefully consulted, and compared the opinions both of the ancients and moderns upon the subject of the lectures with the notes themselves: after which, he added such remarks on each, as his reading and reflection suggested. By these means, he acquired a knowledge of the ancients as well as of the moderns; enlarged his ideas, and contracted an early habit of examining opinions,

and of distinguishing between those merely speculative and those which resulted from fact and experience — In a word, he acquired new powers of reflection, and an increased energy of judgment.

In his studies he followed a mode almost similar. When any medical case occurred, worthy of remark, he examined various authorities upon the same subject; and, from these combined means, drew a comparative result. What he himself had adopted, with so much success, he recommended many years afterwards, in an epistolary address to a friend*, by advising students to peruse Hippocrates carefully, and also Aretaeus and Celsus. "One can never," adds he, "be too well acquainted with the knowledge contained in the first, nor with the elegant expressions of the last."

It too often happens that ingenious youths, hurried on by the strength of passion, and the ardor of imagination, fall into destructive irregularities, which neither length of time, nor the voice of maturer reason, are ever able thoroughly to correct. In the present subject of biography, however, we should in vain search for the season of youthful indulgence; and we may, in some measure, judge of his sentiments and character, even at this early period of life, by the following anecdote. Besides his other useful engagements at Edinburgh, Mr. Fothergill kept a diary, in classical Latin, of all his actions, and of such occurrences as occasionally happened to him. Having one day requested a friend to accompany him in a visit to one of the professors, with whom he was intimately acquainted, they breakfasted with him, and were received in a very polite manner. As they had gone to *break*, they left the choice of the conversation to the professor, who, being in good spirits, was cheerful and talkative; but the principal part of his discourse consisted of some lively and entertaining adventures which had befallen him in his younger days, while a student at London, Paris, and Leyden. The gentleman who accompanied Mr. Fothergill having afterwards an opportunity of seeing his diary, found in it an account of the professor's conversation, related in the following laconic manner, *Multi dixi, non multa didici* must.

In the year 1736 Mr. Fothergill took his degree at Edinburgh, and published his Thesis, the subject of which was, *De Emeticorum Usu*; soon after this he came to London, and at-

* J. Coakley Lett. ser. M. D. F. R. S.

† He spoke much: but we learned little.

tended the practice of St. Thomas's Hospital. Here he was at once furnished with abundant opportunities of examining the doctrines of the schools, and of facts, drawn from practice and dissection; and it is related by some of his contemporaries, that his application was unremitting, and that his remarks upon cases were often listened to, with great attention, even by his seniors. Diligence and application were not, however, the only things by which he distinguished himself while in this situation; his humanity and attention to the poor were equally conspicuous; and it is certain that those indigent people, who sought relief from him, were loud in proclaiming the success of his prescriptions, and gradually assisted to raise him to more extensive and profitable employment. Doctor Fothergill has often mentioned before his friends, how much he was indebted to this class of grateful, though needy suppliants; and in his turn he acknowledged the obligation: for he humanely continued to give advice gratis to the poor, during the rest of his life, when their suffrages could no longer tend either to enlarge his practice, or to elevate his reputation. We must confess, therefore, that this persevering benevolence could proceed only from the innate goodness of his heart.

About this time, before he could have been established in very extensive practice, he was solicited by a few friends to make an excursion to the continent; but as his companions were persons who had too many engagements at home to admit of their residing long in one spot, it can hardly be supposed that they could acquire either much, or accurate information, respecting the places which they visited. This short tour, however, was not entirely fruitless; for the Doctor, on his return, communicated, in a Latin letter to his friend, Dr. Cumming of Dorchester, an account of the various parts traversed in this excursion, which evidently shews that he was an accurate and judicious observer of the manners of the people, as well as of the various natural objects that attracted his notice.

After this excursion to the continent he returned to London, and took up his residence in Grace-church street. We may therefore, date the commencement of his practice in the year 1740; for though he took his degree in 1736, the intermediate time was employed chiefly in attending the hospitals, and in laying that foundation, upon which he afterwards raised a distinguished superstructure. His Thesis, with all its merit, as it was not translated from the Latin till many years after the time of its publication, could not much attract the public attention, or contri-

bute to extend his reputation. The same may be said respecting his remarks on the neutral salts of plants, and on *Terra Folliata Tartari*, published the same year in the *Edinburgh Medical Essays*, as subjects merely confined to medical disquisition.

In 1744, his essay on the Origin of Amber, and his observations on the Manna Perlicum, were inserted in the *Philosophical Transactions*, and in 1745, his letter to Dr. Mead, and his observations on a case of recovering a Man, dead in appearance. In the year following, he was admitted a licentiate of the Royal College of Physicians.

The preceding publications were more solid than brilliant. They were calculated rather to ensure future reputation than present emolument, and will be read now with as much pleasure as when first published. What he endeavoured to prove, to illustrate, and to enforce, respecting the discovery of drowned persons, has been since attempted in most of the maritime states of Europe; and he enjoyed the happiness of living to see those rules adopted with success in the metropolis, by the laudable exertions of Dr. Hawes, and by some others, which, upwards of thirty years before, he had recommended by his pen. To whatever merit these observations might have been entitled, the subject, at that time, excited no popular attention, though since prosecuted with a zeal that does honor to humanity. It could not, therefore, have contributed in any degree to elevate his character; yet, at this period, he had acquired very considerable employment in his profession, and his emoluments were greater than what many physicians of longer standing could boast of.

Highly flattering as this success must have been so early in life, it bore very little proportion to that which succeeded his "Account of the sore Throat attended with Ulcers," published in 1748, and since, deservedly translated into almost every language of Europe. Not long before the appearance of this work, the disease of which he treated had, in its general havoc in London, indiscriminately swept away the rising hopes of some noble families, among whom were two sons of the late Henry Pelham, brother to the Duke of Newcastle, and it had hence excited a very general alarm. The discovery, therefore, of a new and successful method of treating so formidable and fatal a disease, was fortunate for the public, as well as for the author. Medical essays, on improvements in the healing art, are generally offered to the public in a state of imperfection; but Dr. Fothergill's performance, on the sore throat, was exempted from the imbecillity of an hasty birth, and the revolution it produced in the treatment of that disease, has obtained the sanction of the

ablest physicians to the present time ; and with less deviation, perhaps, than has ever attended the management of any other acute disorder. As the alarm among persons of fashion long subsisted, Dr. Fothergill's reputation rapidly increased ; for whenever a physician astonishes the public with new discoveries upon any popular disease, the reputation of sagacity in every other will generally be bestowed upon him. The doctor was therefore now introduced into the first families in the metropolis, and he was seldom employed but his success made him to be sought for again.

Whoever deviates from the established mode of practice familiarized by long habit, will encounter opposition. This opposition proceeds sometimes from motives not very honorable, and the most unworthy means are often employed to lessen the merit of such discoveries, as are likely to add to the emolument or fame of those who make them. Something of this kind seems to have been the case in the present instance ; for insinuations were propagated respecting the above performance, but upon such grounds, that no refutation seemed to be necessary. It was suggested, that a physician had previously found out the disease, its symptoms, and its cure, in writers which are of themselves obscure ; but though nobody could doubt the sagacity of Dr. Letherland, those who knew Dr. Fothergill, were fully convinced that his modesty and his integrity would equally revolt at a base and disgraceful plagiarism.

Among other objects which engaged Dr. Fothergill's attention, it appears that he had an early attachment to chemistry, a department of science intimately connected with medicine, and which was then neither generally nor successfully cultivated. Hales and other philosophers had indeed opened a wide field for investigation, and experiments have been since multiplied, but more particularly relating to medicine, diet, and the animal economy. The air which we breathe as one homogeneous fluid, was then analyzed by new experiments in the north, but it was reserved for a Priestly to unveil the aerial system, to embody shades invisible to former ages, and to place them in systematic light. Long, however, before this period of astonishing aerial discoveries, Dr. Fothergill had suggested some experiments upon this really heterogeneous fluid. So early as the year 1744, he communicated to his friend Dr. Cumming,* not only his doubts respecting the real contents of the air, which he meant to institute, but also the process of those experiments which he meant to institute. How far he prosecuted a design so laudable, and so wor-

* Letter dated London, Anno 1744.

thy of an ingenious mind, seems to be uncertain ; but the state of his health, which he afterwards introduced as an obstacle to such pursuits, terminated in all probability his intended enquiries. The method he proposed to adopt he thus describes ; "I have ordered some large glass bells to be made, but of a more conical figure, capable of holding several gallons. These in warm weather will be placed upon proper supports, the apex lowest ; the broad open base above. The coldest water will be poured into them, and rendered still colder by salammoniack and sal communis ; on the outside, the moisture of the air will be condensed in large quantities, and afterwards subjected to chemical analysis."

As a rational means of unbending his mind, and with a view at the same time to promote the advancement of the healing art, Dr. Fethergill turned his thoughts towards Potany, of which he became a distinguished patron. On the Surrey side of the Thames he had observed a spot of land, the situation of which sheltered it from the severity of the north wind, and in the soil of which vegetables grew very luxuriantly. As its vicinity was convenient, and as its extent rendered it an easy purchase, he made an agreement with the proprietor, who was inclined to sell it ; but one obstacle remained before he could get it into his possession ; it was let to a tenant at will, whose little family subsisted on its produce, and whose misery must have been inevitable had he expelled him from this fertile soil. The moment therefore that the doctor was made acquainted with this circumstance, he refused the offer, adding, that nothing could ever afford gratification to him which entailed misery on another ; and when he relinquished this projected Eden, he made the family a present of the intended purchase money.

Not far distant from this admired spot, he had afterwards a garden, which he occasionally visited ; but he never furnished it with that profusion of exotics, which he afterwards collected from every quarter of the globe, and introduced into his garden at Upton, near Stratford. The whole estate there was extensive, and the seat had been formerly called Rooke-Hall, from the name of the person who possessed it in 1566. In 1666 it descended to Sir Robert Smyth, from whose family it was purchased almost a century afterwards, by Admiral Elliot ; and in August 1762, it became the property of Dr. Fothergill. The walls of the garden enclosed about five acres of land ; a winding canal, in the figure of a crescent, nearly separated it into two divisions, and opened occasionally on the sight through the branches of rare and exotic shrubs, that lined the walks on

its banks. In the middle of winter, when the earth was covered with snow, evergreens were here clothed in full verdure; a glass door from the mansion house gave entrance, without being exposed to the air, into a suite of hot and green-house apartments, of nearly 260 feet extent, containing upwards of 3,400 distinct species of exotics, the foliage of which seemed to be enlivened by a perpetual spring; and in the open ground, with the returning summer, about 3,000 different species of plants and shrubs, vied in verdure and beauty with the tenderer natives of Asia and Africa. To this spot the worthy and ingenious proprietor oftentimes retired for a few hours, to contemplate the vegetable productions of the four quarters of the globe, enclosed within his domain: and here one might have justly said, that the sphere seemed transposed, and that the Arctic circle joined to the Equator.

But whatever were the objects which engaged Dr. Fothergill's attention, such was his benevolence and love of mankind, that he ever wished to convert them to some valuable use. "In these, as in every other pursuit," says Dr. Hird, "he had always in view the enlargement and elevation of his own heart, having formed early habitudes of religious reverence, from the display of divine power and wisdom, in the beauty, the order, and the harmony of external things, to the glory of their Almighty Former.—From the influence of these habitudes, his mind was always preserved in a disengaged and independent state, enjoying but yet adoring."*

What exertions he made, and what he contributed to spread the useful productions of the globe, and to promote the cultivation of them in climes where they were never before known, would fill a whole volume, were it necessary to enlarge upon them. From America he received various species of Catalpas, Kalmias, Magnolias, Firs, Oaks, Maples, and other valuable trees and shrubs, which became denizens of his domain, some of them capable of being applied to the most useful purposes of timber; and in return he transported green and bohea trees from his garden at Upton, to the southern part of that great continent. He endeavoured also to improve the growth and quality of coffee in the West India Islands. The bamboo cane, calculated for various domestic uses, he procured from China, and proposed to transplant it to some of our islands situated between

* Dr. Hird's affectionate tribute to the memory of Dr. Fothergill.

the tropics, which was indeed carried into execution; and we are told, that this cane thrives there luxuriantly, and has already been applied to different purposes with much advantage. He used many endeavours likewise to introduce plants of the true cinnamon into our West-India colonies.

Intent as he was to promote so many articles of commerce, manufacture, and convenience, he never lost sight of those departments of natural history, which were more immediately connected with medicine.—Though he was not the first who administered hemlock internally, he was the first who accurately discriminated its virtues. By him we were made acquainted with the Gummi rubrum astringens Gambinense; and by his endeavors, added to the ardor of minds congenial with his own, we know that Terra Japonica is a vegetable extract. To him too and Dr. Russel we are indebted for the flourishing of genuine scammony in our soil, as if it were naturalized. Besides this, he attempted to procure the tree which affords the Peruvian bark,* and is said to have at length so far succeeded, as to have had one plant in his garden; but there is every reason to believe that it died with its possessor. This invaluable tree, which is so common in Peru and Chili, would doubtless thrive on the North American continent, and in the larger West-India islands; it is perhaps already indigenous to the mountains of Jamaica, and by successive endeavors, it may be hereafter cultivated in the colonies of different European states.

As Dr. Fothergill studied almost every department of natural history, and as he was a warm patron to ingenious men who cultivated it, he necessarily became possessed of a very valuable collection of its rarest objects. Next to the Duchess of Portland, he had the best cabinet of shells in the kingdom. His collection of ores and minerals, dug out of different parts of the earth, were more distinguished for their rarity than their number. Of reptiles and animals, the gratitude of those whom he had patronized furnished him with an abundant and curious variety; and in the same manner he became possessed of an elegant cabinet of insects, which was greatly enlarged by the exertions of the ingenious Smeathman. His corals, from which Ellis, that indefatigable and accurate naturalist, delivered his system, and created a new species of animal beings, were perhaps the

* He offered likewise a premium of one hundred pounds each to two captains of ships, for a plant in vegetation of the true Winter's Bark, Cortex Winterana.

most curious and valuable in Europe *. Those objects of nature which were too bulky to be transported, or of too perishable a nature to be preserved, he ordered to be delineated by able artists, that he might give bread to a set of ingenious men, whom he wished to partake of his beneficence, while he really gratified his own taste, and enlarged the knowledge of nature. Of such elegant specimens, the value of which it would be difficult to estimate, he had in his possession not fewer than twelve hundred; † and his collection of English heads, including those purchased from Mr. John Nickolls, Fellow of the Royal and Antiquarian Societies, formed a treasure in this particular department, which was, perhaps, inferior to none.

To procure a little relaxation from the hurry and fatigue of business, which a physician of great reputation can hardly expect to enjoy in the vicinity of the metropolis, Dr. Fothergill used in the summer season to retire for a few weeks to Lea Hall, in Cheshire, a seat belonging to the Leicester family, about eighteen miles distant from Warrington, where two of his brothers resided in the year 1765, when he first sought that secluded spot. To men who have sedulously attended to the profits of trade, and who by industry and frugality have been enabled to retire on their fortunes, a vacation from business is rather a pain than a pleasure. If they live, they live only for themselves. For want of early and proper cultivation of the mind, they have acquired one solitary sordid idea, and when their situation places them beyond the enjoyment of it, life becomes a burden, and retirement disagreeable. This, however, was not the case with Dr. Fothergill; he had numerous and important duties to discharge, which incessant occupation in town had obliged him to defer. Here he attempted to lessen the applications of the wealthy who followed him for his advice, by refusing any gratuity, as they had it then in their power to apply elsewhere. But above all his benevolent attention was directed towards the poor, and in this place of retreat he devoted one day in the week for the purpose of going to Middlewich, the market town, where he gave them his advice gratis, without the least hesitation.

(To be concluded in our next.)

* These and other curious subjects of natural history were purchased by the late Dr. Hunter for 1,500*l*.

† These drawings were chiefly on vellum, by Ehret, Taylor, Harris Miller, and Anne Lee; they were afterwards purchased for the Empress of Russia, who gave 2,300*l*. for them.

ON THE ADVANTAGES OF A TASTE FOR THE GENERAL BEAUTIES OF NATURE, BY Dr. PERCIVAL, OF MANCHESTER.

THAT sensibility to beauty, which, when cultivated and improved, we term taste, is universally diffused through the human species; and it is most uniform with respect to those objects, which, being out of our power, are not liable to variation, from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every attentive beholder. But the emotions of different spectators, though similar in kind, differ widely in degree: and to relish, with full delight, the enchanting scenes of nature, the mind must be uncorrupted by avarice, sensuality or ambition; quick in her sensibilities; elevated in her sentiments; and devout in her affections. He, who possesses such exalted powers of perception and enjoyment, may almost say, with the poet,

"I care not, Fortune! what you me deny;
 "You cannot rob me of free Nature's grace;
 "You cannot shut the windows of the sky,
 "Thro' which Aurora shews her brightening face;
 "You cannot bar my constant feet to trace
 "The woods and lawns, by living stream, at eve:
 "Let health my nerves and finer fibres brace,
 "And I their toys to the great children leave;
 "Of fancy, reason, virtue, nought can me bereave."

Perhaps such ardent enthusiasm may not be compatible with the necessary toils, and active offices, which Providence has assigned to the generality of men. But there are none, to whom some portion of it may not prove advantageous; and if it were cherished, by each individual, in that degree, which is consistent with the indispensable duties of his station, the felicity of human life would be considerably augmented. From this source, the refined and vivid pleasures of the imagination are almost entirely derived: and the elegant arts owe their choicest beauties to a taste for the contemplation of nature. Painting and sculpture are express imitations of visible objects: and where would be

the charms of poetry, if divested of the imagery and embellishments, which she borrows from rural scenes? Painters, statuary, and poets, therefore, are always ambitious to acknowledge themselves the pupils of nature : and as their skill increases, they grow more and more delighted with every view of the animal and vegetable world. But the pleasure resulting from admiration is transient ; and to cultivate taste, without regard to its influence on the passions and affections, “ is to rear a tree for its blossoms, which is capable of yielding the richest, and most valuable fruit.” Physical and moral beauty bear so intimate a relation to each other, that they may be considered as different gradations in the scale of excellence ; and the knowledge and relish of the former, should be deemed only a step to the nobler and more permanent enjoyments of the latter.

Whoever has visited the Leasowes, in Warwickshire, must have felt the force and propriety of an inscription, which meets the eye, at the entrance into those delightful grounds.

- “ Would you then taste the tranquil scene?
- “ Be sure your bosoms be serene ;
- “ Devoid of hate, devoid of strife,
- “ Devoid of all that poisons life :
- “ And much it 'vails you, in their place
- “ To graft the love of human race.”

Now such scenes contribute powerfully to inspire that serenity, which is necessary to enjoy, and to heighten their beauties. By a secret contagion, the soul catches the harmony, which she contemplates ; and the frame within, assimilates itself to that which is without. For,

- “ Who can forbear to smile with Nature ?
- “ Can the stormy passions in the bosom roil,
- “ While every gale is peace, and every grove
- “ Is melody ?”

In this state of sweet composure, we become susceptible of virtuous impressions, from almost every surrounding object. The patient ox is viewed with generous complacency ; the guiltless sheep, with pity ; and the playful lamb raises emotions of tenderness and love. We rejoice with the horse, in his liberty and exemption from toil, whilst he ranges at large through enamelled pastures ; and the frolics of the colt would afford unmixed delight, did we not recollect the bondage, which he is soon to undergo.

We are charmed with the songs of birds, soothed with the buzz of insects, and pleased with the sportive motions of fishes, because these are expressions of enjoyment; and we exult in the felicity of the whole animated creation. Thus an equal and extensive benevolence is called forth into exertion; and having felt a common interest in the gratifications of inferior beings, we shall be no longer indifferent to their sufferings, or become wantonly instrumental in producing them.

It seems to be the intention of Providence, that the lower orders of animals should be subservient to the comfort, convenience, and sustenance of man. But his right of dominion extends no farther; and if this right be exercised with mildness, humanity, and justice, the subjects of his power will be no less benefitted than himself. For various species of living creatures are annually multiplied by human art, improved in their perceptive powers by human culture, and plentifully fed by human industry. The relation, therefore, is reciprocal, between such animals and man; and he may supply his own wants by the use of their labour, the produce of their bodies, and even the sacrifice of their lives; whilst he co-operates with all-gracious Heaven, in promoting happiness, the great end of excellence.

But though it be true, that partial evil, with respect to different orders of sensitive beings, may be universal good; and that it is a wise and benevolent institution of nature, to make destruction itself, within certain limitations, the cause of an increase of life and enjoyment; yet a generous person will extend his compassionate regards to every individual, that suffers for his sake: and whilst he sighs

“ Ev’n for the kid, or lamb, that pours its life

“ Beneath the bloody knife ;”

he will naturally be solicitous to mitigate pain, both in duration and degree, by the gentlest modes of inflicting it.

I am inclined to believe, however, that this sense of humanity would soon be obliterated, and that the heart would grow callous to every soft impression, were it not for the benignant influence of the smiling face of nature. The Count de Lauzun, when imprisoned, by Louis XIV. in the castle of Pignerol, amused himself, during a long period of time, with catching flies, and delivering them to be devoured by a rapacious spider. Such an entertainment was equally singular and cruel; and inconsistent, I believe, with his former character, and subsequent turn of mind.

But his cell had no window; and received only a glimmering light, from an aperture in the roof. In less unfavourable circumstances, may we not presume, that instead of sporting with misery, he would have released the agonising flies; and bid them enjoy that freedom, of which he himself was bereaved?

But the taste for natural beauty is subservient to higher purposes, than those which have been enumerated: and the cultivation of it not only refines and humanises, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the Author of all that is fair, sublime, and good in the creation. Scepticism and irreligion are hardly compatible with the sensibility of heart, which arises from a just and lively relish of the wisdom, harmony, and order subsisting in the world around us, and emotions of piety must spring up spontaneously in the bosom, that is in unison with all animated nature. Actuated by this divine inspiration, man finds "a fane in every sacred grove:" and glowing with devout fervour, he joins his song to the universal chorus; or muses the praise of the Almighty, in silence more expressive. Thus they

"Whom Nature's works can charm, with God himself

"Hold converse; grow familiar, day by day,

"With his conceptions; act upon his plan;

"And form to his, the relish of their soul."

ACCOUNT OF COURTSHIP AND MARRIAGE OF DR. JOHNSON.

JOHNSON had from his early youth, been sensible to the influence of female charms. When at Stourbridge school, he was much enamoured of Olivia Lloyd, a young quaker, to whom he wrote a copy of verses, which I have not been able to recover; and I am assured by Miss Seward, that he conceived a tender passion for Miss Lucy Porter, daughter of the lady whom he afterwards married. Miss Porter was sent very young on a visit to Litchfield, where Johnson had frequent opportunities

of seeing and admiring her; and he addressed to her the following verses, on her presenting him with a nosegay of myrtle:

- "What hopes, what terrors does thy gift create,
- "Ambiguous emblem of uncertain fate:
- "Consign'd by Venus to Melissa's hand;
- "Not less capricious than a reigning fair,
- "Now grants, and now rejects a lover's prayer.
- "In myrtle shades oft sings the happy swain,
- "In myrtle shades despairing ghosts complain;
- "The myrtle crowns the happy lovers' heads,
- "Th' unhappy lover's grave the myrtle spreads.
- "O then the meaning of thy gift impart,
- "And ease the throbbings of an anxious heart!
- "Soon must this bough, as you shall fix his doom,
- "Adorn Philander's head, or grace his tomb."

His juvenile attachments to the fair sex were, however, very transient; and it is certain, that he formed no criminal connection whatsoever. Mr. Hector, who lived with him in his young days in the utmost intimacy and social freedom, has assured me, that even at that ardent season his conduct was strictly virtuous in that respect; and that though he loved to exhilarate himself with wine, he never knew him intoxicated but once.

In a man whom religious education has secured from the licentious indulgences, the passion of love, when once it has seized him, is exceedingly strong; being unimpaired by dissipation, and totally concentrated in one object. This was experienced by Johnson, when he became the fervent admirer of Mrs. Porter, after her first husband's death. Miss Porter told me, that when he was first introduced to her mother, his appearance was very forbidding: he was then lean and lank, so that his immense structure of bones was hideously striking to the eye, and the scars of the scrophula were deeply visible. He also wore his hair, which was straight and stiff, and separated behind; and he often had, seemingly, convulsive starts and odd gesticulations, which tended to excite at once surprise and ridicule. Mrs. Porter was so much engaged by his conversation that she overlooked all those external advantages, and said to her daughter, "this is the most sensible man that I ever saw in my life."

Though Mrs. Porter was double the age of Johnson, and her person and manner, as described to me by the late Mr. Garrick, were by no means pleasing to others, she must have had a superiority of understanding and talents, as she certainly inspired him with a more than ordinary passion; and she having signified

her willingness to accept of his hand, he went to Lichfield to ask his mother's consent to the marriage, which he could not but be conscious was a very imprudent scheme, both on account of their disparity of years, and her want of fortune. But Mrs. Johnson knew too well the ardour of her son's temper, and was too tender a parent to oppose his inclinations.

I know not for what reason the marriage ceremony was not performed at Birmingham; but a resolution was taken that it should be at Derby, for which place the bride and bridegroom set out on horseback, I suppose in very good humour. But though Mr. Topham Beauclerk used archly to mention Johnson's having told him, with much gravity, "Sir, it was a love-marriage upon both sides," I have had from my illustrious friend the following curious account of their journey to church upon the nuptial morn. "Sir, she had read the old romances, and had got into her head the fantastical notion that a woman of spirit should use her lover like a dog. So, Sir, at first she told me that I rode too fast, and she could not keep up with me; and, when I rode a little slower, she passed me, and complained that I lagged behind. I was not to be made the slave of caprice; and I resolved to begin as I meant to end. I therefore pushed on briskly, till I was fairly out of her sight. The road lay between two hedges, so I was sure she could not miss it; and I contrived that she should soon come up with me. When she did, I observed her to be in tears."

This, it must be allowed, was a singular beginning of conubial felicity; but there is no doubt that Johnson, though he thus shewed a manly firmness, proved a most affectionate and indulgent husband to the last moment of Mrs. Johnson's life; and in his "Prayers and Meditations," we find very remarkable evidence that his regard and fondness for her ceased, not even after her death.

REMARKS ON THE GENIUS OF AKENSIDE.

By Mrs. BARBAULD.

OF all the subjects which have engaged the attention of didactic poets, there is not, perhaps, a happier than that made choice of by Akenide, *The Pleasures of Imagination*; in

which every step of the disquisition calls up objects of the most attractive kind, and fancy is made, as it were, to hold a mirror to her own charms. Imagination is the very source and well-head of poetry, and nothing forced or foreign to the Muse could easily flow from such a subject. Accordingly we see that the author has kept close to his system, and has admitted neither episode nor digression; the allegory in the second book, which is introduced for the purpose of illustrating his theory, being all that can properly be called ornament in this whole poem. It must be acknowledged, however, that engaging as his subject is to minds prepared to examine it, to the generality of readers it must appear dry and abstruse. It is a work which offers, us entertainment, but not of that easy kind amidst which the mind remains passive, and has nothing to do but to receive impressions. Those who have studied the metaphysics of mind, and who are accustomed to investigate abstract ideas, will read it with a lively pleasure; but those who seek mere amusement in a poem, will find many far inferior ones better suited to their purpose. The judicious admirer of Akenfide will not call people from the fields and the highways to partake of his feast; he will wish none to read that are not capable of understanding him.

The ground-work of *The Pleasures of Imagination* is to be found in Addison's Essays on the same subject, published in the Spectator. Except in the book which treats on ridicule (and even of that the hint is there given), our author follows nearly the same track; and he is indebted to them not only for the leading thoughts and grand division of his subject, but for much of the colouring also: for the papers of Addison are wrought up with so much elegance of language, and adorned with so many beautiful illustrations, that they are equal to the most finished poem. Perhaps the obligations of the poet to the essay-writer are not sufficiently adverted to, the latter being only slightly mentioned in the preface to the poem. It is not meant, however, to insinuate that Akenfide had not various other sources of his ideas. He sat down to this work, which was published at the early age of three and twenty, warm from the schools of ancient philosophy, whose spirit he had deeply imbibed, and full of enthusiasm for the treasures of Greek and Roman literature. The works of no author have a more classic air than those of our poet. His hymn to the Naiads shews the most intimate acquaintance with their mythology. Their laws, their arts, their liberty, were equally the objects

of his warm admiration, and are frequently referred to in various parts of his poems. He was fond of the Platonic philosophy, and mingled with the splendid visions of the academic school, ideas of the fair and beautiful in morals and in taste, gathered from the writings of Shaftesbury, Hutchinson, and others of that stamp, who then very much engaged the attention of the public. Educated in the university of Edinburgh, he joined to his classic literature, the keen discriminating spirit of metaphysic enquiry, and the taste for moral beauty which has so much distinguished our northern seminaries, and which the celebrity of their professors, and the genius of the place has never failed of communicating to their disciples. Thus prepared, by nature which genius; and by education with the previous studies and habits of thinking, he was peculiarly fitted for writing a philosophical poem.

If the genius of Akenfide be to be estimated from this poem, and it is certainly the most capital of his works, it will be found to be lofty and elegant, chaste, classical, and correct; not marked with strong traits of originality, nor ardent nor exuberant. His enthusiasm was rather of that kind which is kindled by reading and imbibing the spirit of authors, than by contemplating at first hand the works of nature. As a versifier, Akenfide is allowed to stand amongst those who have given the most finished models of blank verse. His periods are long but harmonious, the cadences fall with grace, and the measure is supported with uniform dignity. His Muse possesses the mien erect, and high commanding gait. We shall scarcely find a low or trivial expression introduced, a careless or unfinished line permitted to stand. His stateliness, however, is somewhat allied to stiffness. His verse is sometimes feeble through too rich a redundancy of ornament, and sometimes laboured into a degree of obscurity from too anxious a desire of avoiding natural and simple expressions. We do not conceive of him as pouring easy his unpremeditated strain. It is rather difficult to read, from the sense being extended sometimes through more than twenty lines; but when well read fills and gratifies the ear with all the pomp of harmony. It is far superior to the compositions of his contemporary Thomson (we speak now only of the measure) and more equal than Milton, though inferior to his finest passages. It is indeed too equal not to be in some degree monotonous. He is fond of compound epithets, led to it, perhaps by his fondness for the Greek, and delights in giving a classic air to his compositions by using names and epithets

the most remote from vulgar use. Like Homer's gods his poetry speaks a different language from that of common mortals.

That the author who lived to near fifty should have produced his most capital work at three and twenty, seems to imply (as his professional studies did not cause him to lay aside his poetical pursuits) a genius more early than extensive, a mind more refined than capacious. And that this was the case in reality, will appear from his having employed himself, during seven years, in correcting, and indeed entirely new moulding this his favourite poem. To correct to a certain degree, is the duty of a man of sense; but always to correct will not be the employment of a man of spirit. It betrays a mind rather brooding with fond affection over old productions, than inspired by a fresh stream of new ideas. The flowers of fancy are apt to lose their odour by much handling, the glow is gone, and the ear itself, after a certain time, loses its tact amidst repeated alterations, as the taste becomes confounded by the successive trial of different flavours.

The edition which he was preparing, was however, left in too imperfect a state to justify its being presented to the public, at least of superseding the complete one which is given, and which passed rapidly through many editions soon after its first appearance. In the posthumous poem the ordonnance is greatly changed: novelty is left out as a primary source of the pleasure of the imagination, and placed among the adventitious circumstances which only increase it. The greatest part of the lines on ridicule are also omitted: and he has abandoned the idea of its being the test of truth, an idea which had given offence to the severer moralists. Instead of the allegory of Virtue and Euphrosyne, the third book consists of a story concerning Solon, on which Dr. Johnson makes this single observation, that it is too long. The probability is, that the critic never read it through, as, for the author's purpose, it is too short, since it breaks off so abruptly, that though the purport is declared to be to shew the origin of evil, the story is not far enough advanced to allow the reader even to guess at the intended solution. Of the fourth book, the beginning is barely sketched. But had the whole been completed, we may venture to pronounce, that if the system was improved, the poetry would have been weaker. He has amplified what had before a tendency to be redundant; he has rendered abstruse what was before sufficiently difficult of comprehension; and in proportion as he has departed from the chaste elegance of Addison, he has given to his subject

a dry scholastic air, and involved it in metaphysical subtleties. Of amplification the following are instances. In the poem before us we meet with the line

"And painted shells indent their speckled wreaths."

Not being willing to let these shells pass without the lustre of an additional polish, he has altered it to

"And painted shells along some winding shore
"Catch with indented folds the glancing fun."

He had spoken of the former thus—

———"the thymy vale
Where oft enchanted with Socratic sounds
Ilissus pure devolved his tuneful stream
In gentler murmurs."

The thought of a river listening to eloquence is but trite, and therefore sufficiently spread; but not content with the image, he has, in the later work, added Boreas and Orithyia to the dramatis personae.

———"Where once beneath
That ever-living plantane's ample boughs
Ilissus by Socratic sounds detained
On his neglected urn attentive lay,
While Boreas lingering on the neighbouring sleep
With beauteous Orithyia his love-tale
In silent awe suspended."

Sometimes, however, we meet with a happier image. The following is very picturesque:

———"O ye dales
Of Tyne, and ye most ancient woodlands where
Oft as the giant flood obliquely strides
And his banks open——"

The following description of universal or primitive beauty though somewhat too awful for a Venus, is striking, and merits preservation.

"He, God most high, page 130 to
——and owns her charms," p. 134.

On the whole, though we may not look upon Aken-side as one of those few born to create an era in poetry, we may well

consider him as formed to shine in the brightest; we may venture to predict that his work, which is not formed on any local or temporary subject, will continue to be a classic in our language; and we shall pay him the grateful regard which we owe to genius exerted in the cause of liberty and philosophy, of virtue and taste.

ACCOUNT OF THE BEAVER.

BY GOLDSMITH.

IN all countries, as man is civilized and improved, the lower ranks of animals are repressed and degraded *. Either reduced to servitude, or treated as rebels, all their societies are dissolved, and all their united talents rendered ineffectual. Their feeble arts quickly disappear, and nothing remains but their solitary instincts, or those foreign habitudes which they receive from human education. For this reason, there remain no traces of their ancient talents and industry, except in those countries where man himself is a stranger; where, unvisited by his controlling power, for a long succession of ages, their little talents have had time to come to their limited perfection, and their common designs have been capable of being united.

The beaver seems to be now the only remaining monument of brutal society. From the result of its labours, which are still to be seen in the remote parts of America, we learn how far instinct can be aided by imitation. We from thence perceive to what a degree animals, without language or reason, can concur for their mutual advantage, and attain by numbers those advantages which each, in a state of solitude, seems unsuited to possess.

If we examine the beaver merely as an individual, and unconnected with others of its kind, we shall find many other quadrupeds to exceed it in cunning, and almost all in the powers of annoyance and defence. The beaver, when taken from its fellows, and kept in a state of solitude or domestic tameness, appears to be a mild gentle creature, familiar enough,

* Buffon.

but somewhat dull, and even melancholy; without any violent passions or vehement appetites, moving but seldom, making no efforts to attain any good, except in gnawing the wall of its prison, in order to regain its freedom; yet this, however, without anger or precipitation, but calm and indifferent to all about, without attachment or antipathies, neither seeking to offend nor desiring to please. It appears inferior to the dog in those qualities which render animals of service to man; it seems made neither to serve, to command, nor to have connections with any other set of beings, and is only adapted for living among its kind. Its talents are entirely repressed in solitude, and are only brought out by society. When alone, it has but little industry, few tricks, and without cunning sufficient to guard it against the most obvious and bungling snares laid for it by the hunter. Far from attacking any other animal, it is scarce possessed of the arts of defence. Preferring flight to combat, like all wild animals, it only resists when driven to an extremity, and fights only then, when its speed can no longer avail.

But this animal is rather more remarkable for the singularity of its conformation than any intellectual superiorities it may be supposed, in a state of solitude, to possess. The beaver is the only creature among quadrupeds that has a flat broad tail, covered with scales, which serves as a rudder to direct its motions in the water. It is the sole quadruped that has membranes between the toes, on the hind feet only, and none on the fore feet, which supply the place of hands, as in the squirrel. In short it is the only animal that in its fore parts entirely resembles a quadruped, and in its hinder parts seems to approach the nature of fishes, by having a scaly tail. In other respects, it is about two feet long, and near one foot high; it is somewhat shaped like a rat, except the tail, which, as has been observed, is flat and scaly, somewhat resembling a neat's tongue at the point. Its colour is of a light brown; the hair of two sorts: the one longer and coarser; the other, soft, fine, short, and silky. The teeth, are like those of a rat or a squirrel, but longer and stronger, and admirably adapted to cutting timber or stripping bark, to which purposes they are constantly applied. One singularity more may be mentioned in its conformation; which is, that, like birds, it has but one and the same vent for the emission of its excrements and its urine, a strange peculiarity, but which anatomists leave us no room to doubt of.

The beavers begin to assemble about the months of June and July, to form a society that is to continue for the greatest part

of the year. They arrive in numbers from every side, and generally form a company of above two hundred. The place of meeting is commonly the place where they fix their abode, and this is always by the side of some lake or river. If it be a lake in which the waters are always upon a level, they dispense with building a dam: but if it be a running stream, which is subject to floods and falls, they then set about building a dam, or pier, that crosses the river, so that it forms a dead water in that part which lies above and below. This dam, or pier, is often four-score or a hundred feet long, and ten or twelve feet thick at the base. If we compare the greatness of the work with the powers of the architect, it will appear enormous; but the solidity with which it is built, is still more astonishing than its size. The part of the river over which this dam is usually built, is where it is most shallow, and were some great tree is found growing by the side of the stream. This they pitch upon as proper for making the principal part in their building: and, although it is often thicker than a man's body, they instantly set about cutting it down. For this operation, they have no other instrument but their teeth, which soon lay it level, and that also on the side they wish it to fall, which is always across the stream. They then fall about cutting off the top branches, to make it lie close and even; and serve as the principal beam of their fabric*.

This dyke, or causey, is sometimes ten, and sometimes twelve feet thick at the foundation. It descends in a declivity or slope, on that side next the water, which gravitates upon the work in proportion to the height, and presses it with a prodigious force towards the earth. The opposite side is erected perpendicular like our walls; and that declivity, which, at the bottom, or basis, is about twelve feet broad, diminishes towards the top, where it is no more than two feet broad, or thereabouts. The materials whereof this mole consists, are wood and clay. The beavers cut, with surprizing ease, large pieces of wood, some as thick as one's arm or one's thigh, and about four, five, or six feet in length, or sometimes more, according as the slope ascends. They drive one end of these stakes into the ground, at a small distance one from the other, intermingling a few with them that are smaller and more pliant. As the water, however, would find a passage through the intervals or spaces between

* Spectacle de la Nature.

them, and leave the reservoir dry, they have recourse to a clay, which they know where to find, and with which they stop up all the cavities both within and without, so that the water is duly confined. They continue to raise the dyke in proportion to the elevation of the water and the plenty which they have of it. They are conscious likewise that the conveyance of their materials by land would not be so easily accomplished as by water; and therefore they take the advantage of its increase, and swim with their tails, and their flakes between their teeth, to the places where there is most occasion for them. If their works are, either by the force of the water or the feet of the huntsmen, who run over them, in the least damaged, the breach is instantly made up; every nook and corner of the habitation is reviewed, and, with the utmost diligence and application, perfectly repaired. But when they find the huntsmen visit them too often, they work only in the night-time, or else abandon their works entirely, and seek out for some safer situation.

The dyke, or mole, being thus completed, their next care is to erect their several apartments, which are either round or oval, and divided into three stories, one raised above the other: the first below the level of the causey, which is for the most part full of water; the other two above it. This little fabric is built in a very firm and substantial manner, on the edge of their reservoir, and always in such divisions or apartments as above-mentioned; that in case of the water's increase, they may move up a story higher and be no ways incommoded. If they find any little island contiguous to their reservoir, they fix their mansion there, which is then more solid and not so frequently exposed to the overflowing of the water, in which they are not able to continue for any length of time. In case they cannot pitch upon so commodious a situation, they drive piles into the earth in order to fence and fortify their habitation against the wind as well as the water. They make two apertures, at the bottom, to the stream; one is a passage to their bagnio, which they always keep neat and clean; the other leads to that part of the building where every thing is conveyed that will either soil or damage their upper apartments. They have a third opening or door-way, much higher, contrived for the prevention of their being shut up and confined, when the frost and snow has closed the apertures of the lower floors. Sometimes they build their houses altogether upon dry land; but then they sink trenches five or six feet deep, in order to descend into the water

when they see convenient. They make use of the same materials; and are equally industrious in the erection of their lodges, as their dykes. Their walls are perpendicular, and about two feet thick. As their teeth are more serviceable than saws, they cut off all the wood that projects beyond the wall. After this, when they have mixed up some clay and dry grass together, they work it into a kind of mortar, with which, by the help of their tails, they plaister all their works, both within and without.

The inside is vaulted, and is large enough for the reception of eight or ten beavers. In case it rises in an oval figure, it is for the generality above twelve feet long, and eight or ten feet broad. If the number of inhabitants increase to fifteen, twenty, or thirty, the edifice is enlarged in proportion. I have been credibly informed that four hundred beavers have been discovered to reside in one large mansion-house, divided into a vast number of apartments, that had a free communication one with another.

All these works, more especially in the northern parts, are finished in August, or September at farthest; at which time they begin to lay in their stores. During the summer, they are perfect epicures; and regale themselves every day on the choicest fruits and plants the country affords. Their provisions, indeed, in the winter season, principally consist of the wood of the birch, the plane, and some few other trees, which they steep in water, from time to time, in such quantities as are proportioned to the number of inhabitants. They cut down branches from three to ten feet in length. Those of the largest dimensions are conveyed to their magazines by a whole body of beavers; but the smallest by one only; each of them, however, takes a different way, and has his proper walk assigned him, in order that no one labourer should interrupt another in the prosecution of his work. Their wood yards are larger or smaller, in proportion to the number in family: and according to the observation of some curious naturalists, the usual stock of timber, for the accommodation of ten beavers, consists of about thirty feet in a square surface, and ten in depth. These logs are not thrown up in one continual pile, but laid one across the other, with intervals, or small spaces between them, in order to take out, with the greater facility, but just such a quantity as they shall want for their immediate consumption, and those parcels only, which lie at the bottom in the water, and have been duly steeped. This timber is cut again into small particles, and con-

veyed to one of their largest lodges, where the whole family meet, to consume their respective dividends, which are made impartially, in even and equal portions. Sometimes they traverse the woods, and regale their young with a more novel and elegant entertainment.

Such as are used to hunt these animals, know perfectly well, that green wood is much more acceptable to them, than that which is old and dry : for which reason they plant a considerable quantity of it round their lodgments : and as they come out to partake of it, they either catch them in snares, or take them by surprize. In the winter, when the frosts are very severe, they sometimes break a large hole in the ice ; and when the beavers resort thither for the benefit of a little fresh air, they either kill them with their hatchets, or cover the opening with a large substantial net. After this, they undermine and subvert the whole fabrick : whereupon the beavers, in hopes to make their escape in the usual way, fly with the utmost precipitation to the water ; and plunging into the aperture, fall directly into the net, and are inevitably taken.

ON THE GREAT ABSURDITY OF DECLAMATIONS AGAINST LUXURY; FROM M. VOLTAIRE.

LUXURY has been declaimed against in verse and in prose, for two thousand years past, and it has been always cherished.

What has not been said of the first Romans, when those robbers ravaged and pillaged the harvests of their neighbours ; when, in order to augment their poor villages, they destroyed the villages of the Volscians, and the Samnites ; those men were disinterested and virtuous ! they could not then steal gold, silver, or diamonds, because there were none in the towns which they sacked. Their woods and their marshes produced no partridges nor pheasants, and we applaud their temperance.

When by degrees they had plundered and robbed from the bottom of the Adriatic gulph to the Euphrates, and had sense

enough to enjoy the fruit of their rapines for seven or eight hundred years; when they cultivated every art, tasted every pleasure, and made even the vanquished also taste them, they then ceased, it is said, to be wise and good men.

All these declaimers are reduced to prove that a robber ought never to eat the dinner he has taken, nor to wear the cloaths, nor to adorn himself with the ring, he has stolen.— They must throw all these ('tis said) into the river, if they would be deemed honest men; rather say, that they ought not to steal. Condemn robbers when they plunder, but do not treat them like fools when they enjoy their good luck. When a great number of English sailors had enriched themselves at the taking of Pondicherry, and the Havannah, were they to blame for entering into the pleasures of London, as a reward for the hardships they had undergone at the extremities of Asia and America?

Would these declaimers have all the wealth buried that has been amassed by the chance of war, by agriculture, commerce, and by industry? They quote Lacedaemon; why do they not also quote the republic of St. Marino? Of what service was Sparta to Greece? Did she ever produce a Demosthenes, a Sophocles, an Apelles, a Phidias? The luxury of Athens gave rise to men who excelled in every way; Sparta had some generals, but much fewer than the other cities. But it was lucky, that a republic so small as Lacedaemon continued poor; we die if we want every thing, as well as if we enjoy all that renders life agreeable. The Canadian savage subsists and arrives at old age like the English subject who has 5,000 guineas a year. But who compares the country of the Iroquois to England?

Let the republic of Ragusa and the canton of Zug make sumptuary laws; they are in the right; the poor must not spend more than they are able; but I have somewhere read,

Know above all, that Luxury enriches
Large nations, though a small one it destroys.

If by Luxury you mean excess, that indeed is pernicious in every way, in abstinence as well as in gluttony, in oeconomy as well as in generosity. I know not how it happens, but in my villages, where the soil is barren, the taxes heavy, the prohibition to export the corn that they sow intolerable, there is, notwithstanding, scarce a husbandman who has not a good cloth suit, and who is not well shod and well fed. If this husbandman should work in a fine coat, white linen, and with his hair curled

and powdered, this certainly would be the height of Luxury, and impertinence; but should a citizen of Paris, or London, appear at the play dressed like this peasant, he would be thought ridiculously sordid and unpolished.

*Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

When scissars were invented, which are certainly not of the greatest antiquity, how much was said against those who clipped their nails, and who cut off part of their hair which fell over their noses? They were treated, no doubt, as fops and spend-thrifts, who bought at a high price an instrument of vanity, in order to spoil the work of the Creator. What an enormous sin to clip off the horn that God ordained to grow at the end of our fingers! this was an outrage to the Deity. It was much worse when shirts and pumps were invented. 'Tis well known with what fury the old counsellors, who had never worn them, exclaimed against the young magistrates, who came into that fatal Luxury.

DESCRIPTION OF MOUNT BLANC.

[BY M. BOURRIT.]

I WAS at Chamouny with my youngest son making preparations, when Mr. Woodley an Englishman, and M. Camper a Hollander, desired to join our party. Here then did I find myself associated with these two strangers, and my son,—whose courage I had experienced. After a few days expectation, we began our march, accompanied by twenty-two guides, with provisions for five days, two tents, one of which had been sent to me by M. de Saussure, coverings, mattresses, and straw for sleeping on the snow, and with coals to melt it into water for drinking.

Our first station was at the mountain of La Cote, at the height of 779 fathoms above Chamouny. We stopped here an hour; and then, arming our feet with cramp-irons, taking our long pike-staves in our hands, and preceded by a ladder nearly

sixteen feet long, to enable us to pass over the crevices *, and to scale the walls of ice, which, we knew, would oppose our passage. We entered on the glacier, which speedily assumed the appearance of a perfect labyrinth. We were surrounded by horrible fissures and apparently impassable ridges, and we pursued our trackless way under gloomy arches which seemed to be vast tombs unprovided with any outlet. After much labour, we reached the extremity of the glacier, began to hew the ice, in order to secure our steps, and to be able to cling to it, and prepared ourselves to mount what are called the Great Mules of Mount Blanc—naked rocks, detached and insulated in the midst of ice, and therefore the more difficult to ascend:—but, as they were to be the end of our first day's journey, we made extraordinary efforts for scaling them, and effected our purpose after two hours fatigue and anxiety. On the loftiest of the Mules we pitched our tents:—but who can describe the horror of this resting-place, or the dreadful prospects by which, on all sides, we were surrounded? Here, however, we spent the night, continually alarmed by the distant thunder of *avalanches*, those falling mountains of snow, the noise of which is so frightful!

We arose before day-break: but arose to fix our eyes on the chill and horrid regions before us, and over which we had to pass. The precautions of our guides had not a tendency to quiet our uneasiness; and it was not without a secret trembling that we beheld them prepare the ropes, to which our bodies were to be fastened. We silently submitted to this ceremony, the only expedient for saving our lives. Frightful chasms presented themselves, which we were enabled to pass only by placing our ladder across them: but how terrible was the moment, when, suspended above them, we endeavoured to contemplate their fathomless depth! The bare remembrance makes me shudder. We proceeded, however, often keeping silence. The first of our guides felt his way with his pike-staff. When he made a stop, we all halted. I marched first; my son followed me; then came Messrs. Woodley and Camper; and whoever had witnessed our journey over these icy deserts, where terrific objects equal the most singular beauties, viewing our long and silent file, our faces covered with black crape, would hardly have believed us to be human creatures. After five hours march, we arrived at the flat called the Field, having before us on the south the highest

* Dangerous gaps, or fissures, in the snow; in which, if the hapless traveller should sink into them, he would inevitably perish. To pass these, the ladder serves as a bridge.

summit of Mont Blanc. This flat is 1455 fathoms above the priory, or village in the valley of Chamouny.

We had purposed to spend the second night on this spot, but the appearance of the skies made us change our resolution. After resting for an hour, we renewed our march, in order to ascend the summit of the mountain that same day, lest the weather might prove less favourable on the next:—but, through inadvertency, of which the consequences were very unpleasant, instead of leading the van, I had posted myself in the rear—Mr. Woodley, who marched in the front, drew after him M. Camper in the centre, who was thus separated from me. The interval between us continually increased. I was frightened at beholding it, I endeavoured to recall the troops to order—I was heard, but not understood; and the separation at length became so great, that it did not admit of a remedy.—Without thinking more of my companions, I proceeded quietly on my journey with six guides who still remained with me and my son, and whose assistance seemed sufficient for our safety, until one of them fell down at my side and another behind me. I sought to help them, asking for water and vinegar:—but nobody could find these most necessary articles, and I was obliged to abandon these two unfortunate men. At the distance of an hundred paces higher, I observed some other of the guides lying motionless on the snow—I was obliged to pass by them, distressed at the thoughts of being unable to give to them the smallest succour.

Amid these disasters, the sky became threatening: the north east wind raised a snow; the icy smoke thickened, and we seemed to be in the crater of a volcano. Three guides now only remained with me—I concealed my uneasiness, however, that I might not alarm my son. The slightest misfortune to him would have rendered me the most unhappy of fathers. This dreaded moment arrived: he began to complain of a pain in his head: and we were soon forced to halt. We had already, however, passed all the rocks; those called the Needles were under our feet, and the summits of the mountains of Piedmont appeared. We stood on the last cone of Mont Blanc, whence we could behold Chamouny: but the wind and the cold permitted us not to enjoy the prospect. The mountain before us was frightful—The track of our feet was obliterated, and our eyes were often blinded, by the driven snow. At a distance, we beheld our companions struggling with a tempest which quickly appeared to me to overwhelm them; soon after, I saw Mr. Cam-

ber flying from the summit, his face convulsed with terror: he told us that his companions had fastened themselves together by cramp-irons: but that the wind and cold were so excessive that it was useless to attempt to proceed, and that he knew not what was become of them. His discourse only inflamed my desire to be a witness and an actor in this tremendous scene: and I encouraged my son, by shewing him the field of battle only three hundred paces before us. We reached two rocks of granite which were soon covered with snow:—we proceeded with increased alacrity, and, were in hopes of joining and assisting our fellow travellers when my son was taken ill a second time. This put an end to my perseverance: and made me contented to derive all possible advantages from my present situation, without aspiring higher. I viewed the distant mountains of Piedmont and Switzerland, and towered above the Needles of Chamouny, those proud rocks which are continually above our heads and serve to humble vain mortals who crawl at their feet. They were now under mine, and below them was the valley of Chamouny, whose inhabitants beheld, and perhaps lamented, our situation and that of our guides, lying senseless on the ground, or marching at scattered distances; those guides who were the hopes of their families, their husbands, sons, or fathers.

Advantages of the social principle over a great understanding towards promoting the happiness of individuals; from a very judicious and ingenious treatise, intitled, A comparative view of the faculties of man with those of the animal world.

IT is very evident that those who devote most of their time to the exercises of the understanding, are far from being the happiest of men.—They enjoy indeed the pleasure arising from the pursuit and discovery of truth.—Perhaps too the vanity arising from a consciousness of superior talents makes no inconsiderable part of their happiness.—But there are many sources of pleasure

from which they are in a great measure cut off.—All the public and social affections, in common with every taste natural to the human mind, if they are not properly exercised, grow languid.—People who devote most of their time to the cultivation of their understandings, must of course live retired and abstracted from the world. The social affections (these great sources of happiness) have therefore no play, and consequently lose their natural warmth and vigour. The private and selfish affections however are not proportionably reduced. Envy and jealousy, the most tormenting of all passions, prevail remarkably among this rank of men.

When abstraction from company is carried far, it occasions great ignorance of life and manners, and necessarily deprives a man of all those little accomplishments and graces which are essential to polished and elegant society, and which can only be acquired by mixing with the world.—The want of these is often an insuperable bar to the advancement of persons of merit, and proves therefore a frequent source of their disgust to the world, and consequently to themselves; for no man can be happy in himself, who thinks ill of every one around him.—The general complaint of the neglect of merit does not seem to be well founded.—It is unreasonable for any man, who lives detached from society, to complain that his merit is neglected, when he never has made it known. The natural reward of mere genius, is the esteem of those who know and are judges of it.—This reward is never withheld.—There is a like unreasonable complaint, that little regard is commonly paid to good qualities of the heart. But it should be considered, that the world cannot see into the heart, and can therefore only judge of its goodness by visible effects. There is a natural and proper expression of good affections, which ought always to accompany them, and in which true politeness principally consists. This expression may be counterfeited, and so may obtain the reward due to genuine virtue; but where this natural index of a worthy character is wanting, or where there is an outward expression of bad dispositions, the world cannot be blamed for judging from such appearances.

Bad health is another common attendant on great parts, when these parts are exerted, as is usually the case, rather in a speculative than active life.—It is observed, that great quickness and vivacity of genius is commonly attended with a remarkable delicacy of constitution, and a peculiar sensibility of the nervous system, and that those who possess it, seldom arrive at old age.

—A sedentary studious life greatly increases this natural weakness of constitution, and brings on that train of nervous complaints and low spirits, which render life a burden to the possessor and useless to the public. Nothing can effectually prevent this but activity, regular exercise, and frequent relaxations of the mind from those keen pursuit it is usually engaged in.— Too assiduous an exertion of the mind on any particular subject not only ruins the health, but impairs the genius itself; whereas, if the mind be properly unbent by amusements, it always returns to its favourite object with double vigour.

But one of the principal misfortunes of a great understanding, when exerted in a speculative rather than an active sphere, is its tendency to lead the mind into too deep a sense of its own weakness and limited capacity.— It looks into nature with too piercing an eye, discovers every where difficulties never suspected by a common understanding, and finds its progress stopt by obstacles that appear insurmountable. This naturally produces a gloomy and forlorn scepticism, which poisons the cheerfulness of the temper, and by the hopeless prospect it gives of improvement, becomes the bane of science and activity. This sceptical spirit, when carried into life, renders men of the best understandings unfit for the business. When they examine with the greatest accuracy all the possible consequences of a step they are to make in life, they discover so many difficulties and chances against them, which ever way they go, that they become slow and fluctuating in their resolutions, and undetermined in their conduct. But as the business of life is only a conjectural art, in which there is no guarding against all possible contingencies, a man that would be useful to the public or to himself, must acquire a quickness in perceiving where the greatest probability of good lies, must be decisive in his resolutions, steady and fearless in putting them in execution.

We shall mention, in the last place, among the inconveniences attendant on superior parts, that solitude in which they place a person on whom they are bestowed, even in the midst of society.

Condemn'd in business or in arts to drudge,
Without a second and without a judge†.

To the few, who are judges of his abilities, he is an object of jealousy and envy. The bulk of mankind consider him with

† Pope.

that awe and distant regard that is inconsistent with confidence and friendship. They will never unboast themselves to one they are afraid of, nor lay open their weakness to one they think has none of his own. For this reason we commonly find men of genius have the greatest real affection and friendship for such as are very much their inferiors in point of understanding; good-natured, unobserving people, with whom they can indulge all their peculiarities and weaknesses without reserve. Men of great abilities therefore, who prefer the sweets of social life and private friendship to the vanity of being admired, must carefully conceal their superiority, and bring themselves down to the level of those they converse with. Neither must this seem to be the effect of a designed condescension; for this is still more mortifying to human pride than the other.

Thus we have endeavoured to point out the effects which the faculty of reason, that boasted characteristic and privilege of the human species, produces among those who possess it in the most eminent degree; and from the little influence it seems to have in promoting either public or private good, we are tempted to suspect, that providence purposely blasts those great fruits we naturally expect from it, in order to preserve a certain balance and equality among mankind.—Certain it is that virtue, genius, beauty, wealth, power, and every natural advantage one can be possessed of, are usually mixed with some alloy, which disappoints the fond hope of their raising the possessor to any uncommon degree of eminence, and even in some measure brings him down to the common level of his species.

The next distinguishing principle of mankind, which was mentioned, is that which unites them into societies, and attaches them to one another by sympathy and affection. This principle is the source of the most heart-felt pleasure which we ever taste.—

It does not appear to have any natural connection with the understanding.—It was observed formerly, that persons of the best understanding possessed it frequently in a very inferior degree to the rest of mankind; but it was at the same time noticed, that this did not proceed from less natural sensibility of heart, but from the social principle languishing for want of proper exercise.—It must be acknowledged, that the idle, the dissipated, and debauched, draw most pleasure from this source.—

Not only their pleasures but their vices are often of the social kind. This makes the social principle warm and vigorous, and hence perhaps there is more friendship among men of any other class, though considering the

lightness of its foundation, such friendship cannot be very lasting.—Even drinking, if not carried to excess, is found favourable to friendship, especially in our northern climates, where the affections are naturally cold; as it produces an artificial warmth of temper, opens and enlarges the heart, and dispels the reserve natural perhaps to wise men, but inconsistent with friendship, which is entirely a connection of the heart.—

All those warm and elevated descriptions of friendship, which so powerfully charm the minds of young people, and represent it as the height of human felicity, are really romantic among us.—When we look round us into life, we meet with nothing corresponding to them, except among an happy few in the sequestered scenes of life far removed from the pursuits of interest or ambition.—These sentiments of friendship are original and genuine productions of warmer and happier climes, and adopted by us merely out of vanity.—The same observation may be applied to the more delicate and interesting attachment between the sexes.—The wise and learned of our sex generally treat this attachment with great ridicule, as a weakness below the dignity of a man, and allow no kind of it but what we have in common with the whole animal creation. They acknowledge, that the fair sex are useful to us, and a very few will deign to consider some of them as reasonable and agreeable companions.—But it may be questioned, whether this is not the language of an heart insensible to the most refined and exquisite pleasure human nature is capable of enjoying, or the language of disappointed pride, rather than of wisdom and nature.—No man ever despised the sex who was a favourite with them, nor did any one ever speak contemptuously of love, who was conscious of loving and being beloved by a woman of merit.

If we examine into the other pleasures we enjoy as social beings, we shall find many delicacies and refinements admitted by some, which others who never felt them treat as visionary and romantic.—It is no difficult matter to account for this.—There is certainly an original difference in the constitutions both of men and nations; but this is not so great as at first view it seems to be. Human nature consists of the same principles every where.—In some people one principle is naturally stronger than it is in others, but exercise and proper culture will do much to supply the deficiency. The inhabitants of cold climates having less natural warmth and sensibility of heart, enter but a little way into those refinements of the social principle, in which

men of a different temper delight. But if such refinements are capable of affording to the mind innocent and substantial pleasure it should be the business of philosophy to search into the proper methods of cultivating and improving them. This study, which makes a considerable part of the philosophy of life and manners, has been surprisingly neglected in Great Britain. Whence is it that the English with great natural genius and acuteness of heart, blessed with riches and liberty, are rather a melancholy and unhappy people? Why is the neighbouring nation, whom they despise for their shallowness and levity, yet awkwardly imitate in the most frivolous accomplishments, happy in poverty and slavery? We own the one possesses a native cheerfulness and vivacity beyond any people upon earth, but still much is owing to their cultivating with the greatest care all the arts which enliven and captivate the imagination, soften the heart, and give society its highest polish; while the other is immersed in a severe and supercilious philosophy, which seems to make them too wise to be happy. In consequence of this, we generally find in Britain men of sense and learning speaking in a contemptuous manner of all writings addressed to the imagination and the heart, even of such as exhibit genuine pictures of life and manners. But besides the additional vigour which these give to the powers of the imagination, and the influence they have in rendering the affections warmer and more lively, they are frequently of the greatest service in communicating a knowledge of the world; a knowledge the most important of any to one who is to live in it, and would wish to act his part with propriety and dignity. Moral painting is undoubtedly the highest and most useful species of painting. The execution may be, and generally is, very wretched, and such as has the worst effects in misleading the judgment, and debauching the heart; but if this kind of writing continues to come into the hands of men of genius and worth, no room will be left for this complaint.

There is a remarkable difference between the English and French in their taste for social life. The gentlemen in France in all periods of life, and even in the most advanced age, never associate with one another, but spend all the hours that can be spared from business or study with the ladies, with the young, the gay, and the happy. It is observed, that the people of this rank in France live longer, and, what is of much greater consequence, live more happily, and enjoy their faculties of body and mind more entire, in old age, than any people in Europe. In Great Britain we have certain notions of propriety and de-

corum, which lead us to think the French manner of spending their hours of freedom from business extremely ridiculous. But if we examine very attentively into these sentiments of propriety, we shall not perhaps find them to be built on a very solid foundation. We believe that it is proper for persons of the same age, of the same sex, of similar dispositions and pursuits, to associate together. But here we seem to be deceived by words. If we consult nature and common sense, we shall find that the true propriety and harmony of social life depend upon the connection of people of different dispositions and characters, judiciously blended together. Nature has made no individual nor no class of people independent of the rest of their species, or sufficient for their own happiness. Each sex, each character, each period of life, have their several advantages, and disadvantages; and that union is the happiest and most proper, where wants are mutually supplied.—The fair sex should naturally expect to gain from our conversation, knowledge, wisdom, and sedateness; and they should give us in exchange, humanity, politeness, cheerfulness, taste, and sentiment.—The levity, the rashness and folly of early life, is tempered with the gravity, the caution, and the wisdom of age; while the timidity, coldness of heart, and languor incident to declining years, are supported and assisted by the courage, the warmth, and the vivacity of youth.—Old people would find great advantage in associating rather with the young than with those of their own age.—Many causes contribute to destroy cheerfulness in the decline of life, besides the natural decay of youthful vivacity. Their few surviving friends and companions are then dropping off apace; the gay prospects, that swelled the imagination in more early and more happy days, are then vanished; and along with them the open, generous, unsuspicious temper, and that warm heart which dilated with benevolence to all mankind. These are succeeded by gloom, disgust, suspicion, and all the selfish passions which sour the temper and contract the heart.—When old people associate only with one another, they mutually increase these unhappy dispositions, by brooding over their disappointments, the degeneracy of the times, and such like cheerless and uncomfortable subjects.—The conversation of young people dispels this gloom, and communicates a cheerfulness, and something else perhaps which we do not fully understand, of great consequence to health and the prolongation of life. There is an universal principle of imitation among mankind, which disposes them to catch instantaneously, and without being conscious of it, the resemblance

any action or character that presents itself. This disposition we can often check by the force of reason, or the assistance of opposite impressions : at other times, it is insurmountable. We have numberless examples of this in the similitude of character and manners introduced by people living much together, in the sudden communications of terror, of melancholy, of joy, of the military ardor, when no cause can be assigned for these emotions. The communication of nervous disorders, especially of the convulsive kind, is often so astonishing, that it has been referred to fascination or witchcraft. We will not pretend to explain the nature of this mental infection ; but it is a fact well established, that such a thing exists, and that there is such a principle in nature as an healthy sympathy, as well as a morbid infection.

An old man who enters into this philosophy, is far from envying or proving a check on the innocent pleasures of young people, and particularly of his own children. On the contrary, he attends with delight to the gradual opening of the imagination and the dawn of reason ; he enters by a secret sort of sympathy into their guiltless joys, that revive in his memory the tender images of his youth, which, as Mr. Addison observes, by length of time have contracted a softness inexpressibly agreeable ; and thus the evening of life is protracted to an happy, honourable, and unenvied old age.

THE PLEASURES OF IGNORANCE.

FROM an effect of those ineffable sentiments, and of those universal instincts of Deity, it is, that ignorance is become the inexhaustible source of delight to Man. We must take care not to confound, as all our Moralists do, ignorance and error. Ignorance is the work of Nature, and, in many cases, a blessing to Man ; whereas error is frequently the fruit of our pretended human sciences, and is always an evil. Let our political writers say what they will, while they boast of our wonderful progress in knowledge, and oppose to it the barbarism of past ages, it

was not ignorance which then set all Europe on fire, and inundated it with blood, in settling religious disputations. A race of ignorants would have kept themselves quiet. The mischief was done by persons who were under the power of error, who, at that time, vaunted a much, perhaps, of their superior illumination, as we now-a-days do of ours, and into each of whom the European spirit of education had instilled this error of early infancy, Be the first.

How many evils does ignorance conceal from us, which we are doomed one day to encounter, in the course of human life, beyond the possibility of escaping! the inconstancy of friends, the revolutions of fortune, calumnies, and the hour of death itself, so tremendous to most men. The knowledge of ills like these would mar all the comfort of living. How many blessings does ignorance render sublime! the illusions of friendship, and those of love, the perspectives of hope, and the very treasures which Sciences inspire delight only when we enter upon the study of them, at the period when the mind, in a state of ignorance, plunges into the great career. It is the point of contact between light and darkness, which presents to the eye the most favourable state of vision: this is the harmonic point, which excites our admiration, when we are beginning to see clearly; but it lasts only a single instant. It vanishes together with ignorance. The elements of Geometry may have impassioned young minds, but never the aged, unless in the case of certain illustrious Mathematicians, who were proceeding from discovery to discovery. These sciences only, and those passions, which are subjected to doubt and chance, form enthusiasts of every age of life, such as chemistry, avarice, play, and love.

For one pleasure which Science bestows, and causes to perish in the bestowing, ignorance presents us with a thousand, which flatter us infinitely more. You demonstrate to me that the Sun is a fixed globe, the attraction of which gives to the planets one half of their movements. Had they, who believed it to be conducted round the World by Apollo, an idea less sublime? They imagined, at least, that the attention of a God pervaded the Earth, together with the rays of the Orb of Day. It is Science which has dragged down the chaste Diana from her nocturnal car: she has banished the Hamadryads from the antique forests, and the gentle Naiads from the fountains. Ignorance had invited the Gods, to partake of it's joys and it's woes: to Man's wedding, and to his grave: Science discerns nothing in either, except the elements merely. She has abandoned Man.

to his fellow, and thrown him upon the Earth as into a desert. Ah ! whatever may be the names which she gives to the different kingdoms of Nature, celestial spirits, undoubtedly, regulate their combinations so ingenious, so varied, and so uniform; and Man, who could bestow nothing upon himself, is the only being in the Universe who partakes of intelligence.

It is not to the illumination of Science that the Deity communicates the most profound sentiment of his attributes, but to our ignorance. Night conveys to the mind a much grander idea of infinity than all the glare of day. In the day-time, I see but one Sun; during the night I discern thousands. Are those very stars, so variously coloured, really Suns? Are those planets, which revolve around ours, actually inhabited, as ours is? From whence came the planet Cybele*, discovered but yesterday, by a German of the name of Herschel? It has been running its race from the beginning of the Creation, and was, till of late, unknown to us. Whither go those uncertainly revolving comets, traversing the regions of unbounded space? Of what consists that milky way which divides the firmament of Heaven? What are those two dark clouds, placed toward the Antarctic Pole, near the cross of the South? Can there be stars which diffuse darkness, conformably to the belief of the Ancients? Are there places in the firmament which the light never reaches? The Sun discovers to me only a terrestrial infinity, and the night discloses an infinity altogether celestial. O, mysterious ignorance, draw thy hallowed curtains over those enchanting spectacles! Permit no human Science to apply to them its cheerless compasses. Let not virtue be reduced, henceforth, to look for her reward from the justice and the sensibility of a Globe! Permit her to think that there are in the Universe, destinies far different from those which fill up the measure of woe upon this Earth.

Science is continually shewing us the true boundary of our reason, and ignorance is for ever removing it. I take care, in my solitary rambles, not to ask information respecting the name and quality of the person who owns the castle which I perceive at a distance. The history of the master frequently disfigures that of the landscape. It is not so with the History of Nature; the more her Works are studied, the more is our admiration excited. There is one case only in which the know-

* The English, in compliment to their Sovereign, George III. give it the name of *Georgium Sidus*.

ledge of the works of men is agreeable to us, it is when the monument which we contemplate has been the abode of goodness. What little spire is that which I perceive at Montmorency? It is that of Saint-Gratian, where Catinat lived the life of a sage, and under which his ashes are laid to rest. My soul, circumscribed within the precincts of a small village, takes its flight, and ranges over the capacious sphere of the age of Louis XIV. and hastens thence to expatiate through a sphere more sublime than that of the World, the sphere of virtue. When I am incapable of procuring for myself such perspectives as these, ignorance of places answers my purpose much better than the knowledge of them could do. I have no occasion to be informed that such a forest belongs to an Abbey or to a Dutchy, in order to feel how majestic it is. Its ancient trees, its profound glades, its solemn, silent solitudes, are sufficient for me. The moment I cease to behold Man there, that moment I feel a present Deity. Let me give ever so little scope to my sentiment, there is no landscape but what I am able to ennoble. These vast meadows are metamorphosed into Oceans; these mist-clad hills are islands emerging above the Horizon; that city below, is a city of Greece, dignified by the residence of Socrates and of Xexophon. Thanks to my ignorance, I can give the reins to the instinct of my soul. I plunge into infinity. I prolong the distance of places by that of ages; and, to complete the illusion, I make that enchanted spot the habitation of virtue.

OF THE RELIGION AND FESTIVALS OF THE SPARTANS.

THE objects of public worship at Lacedaemon only inspire a profound reverence and an absolute silence; neither discussions nor doubts concerning them are permitted. To adore the gods, and honour the heroes, composes the whole of the religious doctrine of the Spartans.

Among the heroes to whom temples, altars, and statues have

been erected, the most distinguished are Hercules, Castor, Pollux, Achilles, Ulysses, and Lycurgus. Those who are acquainted with the different traditions of nations will be surprised to see Helen partake with Menelaus in honours almost divine, and the statue of Clytemnestra placed by the side of that of Agamemnon.

The Spartans are extremely credulous. One of them in the night imagined that he saw a spectre wandering round a tomb. He pursued it with his uplifted spear, crying out, It is in vain that thou attemptest to escape me, thou shalt die a second time. It is not the priests who cherish this superstition among the people, but the ephori. Those magistrates sometimes pass the night in the temple of Pasiphae, and the next day relate their dreams as realities.

Lycurgus, who could not assume a power over religious opinions, suppressed the abuses they had occasioned. In every other country the gods may only be presented with victims without blemish, which are frequently sacrificed with ceremonious magnificence. At Sparta the oblations are but of little value, and offered with that modesty which becomes suppliants. Other nations importune the gods with indiscreet and long prayers: the Spartans only request from them the favour that they may achieve great actions after having performed good ones; and conclude with these words, the profound sense of which will be felt by elevated minds; "Grant us the fortitude to support injustice." The eye is not here offended with the sight of dead bodies as among the neighbouring states. Mourning lasts but eleven days. If grief is real, it ought not to be limited to time; and if fictitious, its impotence ought not to be prolonged.

Hence we may conclude that if the worship of the Lacedaemonians is, like that of the other Greeks, polluted with errors and prejudices in theory, it at least in practice abounds in reason and good sense.

The Athenians have imagined they should detain Victory with themselves, by representing that divinity without wings. For the same reason the Spartans have sometimes represented Mars and Venus in chains. That warlike nation has given arms to Venus, and put a spear in the hands of all the gods and goddesses. The Spartans have placed the statue of Death by the side of that of Sleep, that they may accustom themselves to behold both with the same eye. They have dedicated a temple to the Muses, because they march to battle to the melodious sounds of

the flute or the lyre ; another to Neptune who shakes the earth, because they inhabit a country subject to frequent earthquakes ; and another to Fear, because there are salutary fears, such as the fear of the laws.

They celebrate a great number of festivals, in the greater part of which I have seen three choruses of old men, men of mature age, and boys, march in order, the old men singing these words

In days long past and gone were we
Young, vigorous, hardy, brave, and free.

To which the men of mature age answer :

We who succeed you now are so,
As those who dare to doubt shall know.

While the children who follow them reply :

The same shall we one day be seen,
And e'en surpass what you have been.

In the festivals of Bacchus I have seen women, to the number of eleven, dispute the prize in running ; and I have followed the maidens of Sparta when, in the midst of joyful acclamations of the people, they have repaired in chariots to the little town of Therapne, to present their offerings at the tomb of Menelaus and Helen.

During the festival of Apollo, surnamed Carneus, which is annually celebrated toward the end of the summer, and which lasts nine days, I have been present at the competitions of the players on the cithara. I saw erected round the city nine booths, or arbours, in the form of tents, in which every day new guests, to the number of eighty-one, nine for each tent, take their repasts. Certain officers, appointed by lot, attend to maintain order ; and the whole is conducted by the repeated proclamation of a herald. This is the image of a camp, yet has it not much immediate relation to war ; for nothing may interrupt this festival, and however imminent the danger may be, the army must wait till it is concluded before it takes the field.

The same religious respect detains the Lacedaemonians at home during the festival of Hyacinth, celebrated in the spring, and especially by the inhabitants of Amyclae. Tradition relates

that Hyacinth, the son of a king of Lacedaemon, was passionately beloved by Apollo; that Zephyr, jealous of his beauty, directed on him the quoit that deprived him of life, and that Apollo who had thrown it could only console himself for his death by changing the young prince into the flower which bears his name. Annual games were instituted, the first and third days of which only exhibited sadness and mourning. The second is a day of rejoicing, and all Lacedaemon abandons itself to the intoxication of joy; it is a day of liberty, and on it the slaves eat at the same table with their masters.

On every side are seen choruses of boys, clad only in a tunic, some playing on the lyre, or celebrating Hyacinth in ancient songs accompanied by the flute, others executing dances, and others on horseback displaying their dexterity in the place set apart for such exhibition.

Soon after the pomp, or solemn procession, advances towards Amyclae, conducted by a leader who, under the name of legate, is appointed to offer in the temple of Apollo the vows of the state. As soon as this procession has arrived at the place of its destination, a solemn sacrifice commences by pouring forth, as a libation, wine and milk within the altar which serves as a base to the statue. This altar is the tomb of Hyacinth. Around it are ranged twenty or five and twenty boys, and as many young maidens, who sing in the most charming concert in presence of many of the magistrates of Lacedaemon. For in this city, as well as throughout all Greece, religious ceremonies are the care of government, and kings and their children consider it as their duty to take a principal part in them. In our time we have seen Agesilaus, after the most brilliant victories, take the place assigned him by the master of the chorus, and, undistinguished from the other citizens, sing with them the hymn of Apollo in the festival of Hyacinth.

The discipline of the Spartans is such that their pleasures are ever accompanied with a certain decency. Even during the festivals of Bacchus, whether in the city or the country, no person ventures to transgress the law which prohibits the immoderate use of wine.

ON THE INVENTION OF TELESCOPES AND MICROSCOPES, WITH THEIR FIRST IMPROVEMENTS.

[BY JOSEPH PRIESTLEY, LL.D. F.R.S.]

IT was in this period of my history that mankind began to derive an advantage from the science of optics, which must have appeared a priori, to have been out of the power of science to bestow. For who could have imagined that the refraction of light in glass, and other transparent substances, the same power by which a straight rod appears crooked in water, whereby vision is variously distorted, and whereby we are liable to innumerable deceptions, should ever be so circumstanced, as to extend the bounds of sight, enabling us to distinguish objects vastly too remote, or too small for our natural organs. Upon this principle, however, depends the construction of the telescope, which not only gives us a distinct view of distant terrestrial objects, without the trouble of conveying ourselves to them, but enables us to extend our enquiries to the utmost boundary of the solar system, and even carries us far beyond it.

The application of the same powers in nature also produced the microscope, which gives us an insight into the minute, but no less wonderful works of God in the creation around us; unfolding the admirable structure of plants and animals, and displaying to us the exquisite texture of their constituent parts. By means of these instruments, the bounds of human knowledge have been amazingly extended, and by the same helps new and exhaustless sources of information and pleasure are continually opening to us: so that a person who is possessed of those instruments, and who has a taste which every man ought to be ashamed to be destitute of, can never want subjects of the most rational entertainment.

With respect to this great addition to our furniture, both for the pursuits of science, and for the elegant enjoyment of life, human genius has but little to boast; the invention, if it may be so called, having been as casual, and as unexpected, as it is, in its own nature, extraordinary. This history, therefore, furnishes a striking lesson to all philosophers, not to despise the most trifling observation; or to withdraw their attention and study

from those powers of nature, or even those single facts, which may seem, at first sight, to be the most insignificant, and the most remote from every possible use. Every new fact, or property of any of the constituent parts of nature, should be carefully examined, as a treasure of unknown value, the real worth of which time, and the discovery of other kindred powers in nature, may bring to light.

The very great importance of the telescope, has made the first discovery of it an interesting subject of enquiry; and notwithstanding it is agreed, on all hands, that the first construction of this instrument was a casual thing, and that the rationale of it was not known till many years after, we find several candidates for this small portion of honour. Descartes considers James Metius, a person who was no mathematician, though his father and brother had applied to those sciences, as the first constructor of a telescope; and says, that, as he was amusing himself with making mirrors, and burning glasses, he casually thought of looking through two of his lenses at a time; and that happening to make one that was convex, and another that was concave; and happening also, to hit upon a pretty good adjustment of them, he found that, by looking through them, distant objects appeared very large and distinct. In fact, without knowing it, he had made a telescope.

Other persons say, that this great discovery was first made by John Lipperrheim, a maker of spectacles at Middleburgh, or rather by his children; who, like Metius, were diverting themselves with looking through two glasses at a time, and placing them at different distances from one another. But Borellus, the author of a book entitled *De vero telescopii inventore*, gives this honour to Zacharias Joannides, i. e. Jansen, another maker of spectacles at the same place, who made the first telescope in 1590; and it seems now to be the general opinion that this account of Borellus is the most probable.

Indeed, Borellus's account of the discovery of telescopes is so circumstantial, and so well authenticated, that it does not seem possible to call it in question. It is not true, he says, that this great discovery was made by a person who was no philosopher; for Zacharias Jansen was a diligent enquirer into nature; and being engaged in these pursuits, he was trying what uses could be made of lenses for those purposes, when he fortunately hit upon the construction.

This ingenious mechanic, or rather philosopher, had no sooner found the arrangement of glasses that produced the effect he

desired, than he enclosed them in a tube, and ran with his instrument to Prince Maurice, who immediately conceiving that it might be of use to him in his wars, desired the author to keep it a secret. But this, though attempted for some time, was found to be impossible; and several persons in that city immediately applied themselves to the making and selling of telescopes. One of the most distinguished of these was Hans Laprey, called Lipperheim by Sirturus. By him some person in Holland being early supplied with a telescope, he passed with many for the inventor; but both Metius above mentioned, and Cornelius Drebell, of Almar, in Holland, applied to the inventor himself in 1620; as also did Galileo, and many others.* The first telescope made by Jansen did not exceed 15 or 16 inches in length; but Sirturus, who says that he had seen it, and made use of it, thought it the best that he had ever examined†.

Jansen, having a philosophical turn, presently applied his instrument to such purposes as he had in view when he hit upon the construction. Directing it towards celestial objects, he distinctly viewed the spots on the face of the moon, and discovered many new stars, particularly seven pretty considerable ones in the great bear. His son, Jonnes Zacharide, noted the lucid circle near the limb of the moon, from whence several rays seem to dart in different directions; and he says, that the full moon viewed through this instrument, did not appear flat, but was evidently spherical, the middle part being prominent:‡ Jupiter also, he says, appeared round, and rather spherical; and sometimes he perceived two, sometimes three, and at the most four small stars, a little above or below him; and, as far as he could observe, they performed revolutions round him; but this, he says, he leaves to the consideration of astronomers.§ This I make no doubt, was the first observation of the satellites of Jupiter, though the person who made it was not aware of the importance of his discovery.

One Francis Fontana, an Italian, also claims the invention; but as he did not pretend to have made it before the year 1608; and as it is well known that the instruments were made and sold in Holland, some time before, his pretensions to a second discovery are not much regarded.

* De vero telescopii inventore, . 37.

† Ib. p. 24, 30.

‡ Ib. p. 39.

§ Ib. p. 40.

There are some, who say, that Galileo was the inventor of telescopes ; but he himself acknowledges, that he first heard of the instrument from a German ;* but he says that, being informed of nothing more than the effects of it, first by common report, and a few days after by a French nobleman, J. Badovere, at Paris, he himself discovered the construction, by considering the nature of refraction.† If this be true, he had much more real merit than the inventor himself. But Montucla questions the veracity of this great man in this case, especially as he pretended that he did not know so much as the form of the glasses which the Dutch instrument makers made use of, and that he discovered a priori, that both a convex and concave glass were necessary for the purpose, which is not true in fact. To me, however, it appears very probable, that this philosopher might, before he purchased any telescope of Jansen, have received a very imperfect account of the instrument, perhaps from a person who had only looked through it, and knew nothing of its construction. But being merely certified of the possibility of effecting the purpose of a telescope, may well be supposed to put a man of so much genius and curiosity as Galileo upon making trials, which might enable him to accomplish the thing, even though he could not give a perfectly rational account of the powers of it ; and might in many respects, be very much mistaken concerning it. I am not willing, without the clearest grounds, to question the veracity of so respectable a person as Galileo.

The account of what Galileo actually did in this business, is so circumstantially related by the author of his life, prefixed to the quarto edition of his works, printed at Venice, in 1744, and it contains so many particulars, which cannot but be pleasing to every person who is interested in the history of telescopes, that I shall abridge a part of it, intermixing circumstances collected from other accounts.

About April or May, in 1609, it was reported at Venice, where Galileo (who was professor of mathematics in the university of Padua) then happened to be, that a Dutchman had presented to Count Maurice of Nassau, a certain optical instrument, by means of which, distant objects appeared as if they were near : but no farther account of the discovery had reached that place, though this was near twenty years after the first dis-

* Severien's Histoire, p. 247.

† Nuncius Siderens, p. 4.

covery. Struck however with this account, Galileo instantly returned to Padua, considering what kind of an instrument this must be. The night following the construction occurred to him; and the day after, putting the parts of the instrument together, as he had previously conceived of it, and notwithstanding the imperfection of the glasses that he could then procure, the effect answered his expectations, as he presently acquainted his friends at Venice: to which place he six days afterwards, carried another, and a better instrument that he had made, and where, from several eminences, he shewed to some of the principal senators of that republic, a variety of distant objects, to their very great astonishment. When he had made farther improvements in the instrument, he with his usual generosity, and frankness in communicating his discoveries, made a present of one of them to the Doge, Leonardo Donati, and, at the same time, to all the senate of Venice; giving along with the instrument, a written paper, in which he explained the structure and wonderful uses that might be made of it, both by land and at sea. In return for so noble an entertainment, the republic, on the 25th of August, in the same year, more than trippled his salary as professor.

Our philosopher having amused himself for some time with the view of terrestrial objects, at length directed his tube towards the heavens; and, observing the moon, he found that the surface of it was diversified with hills and vallies, like the earth. He found that the *via lactea* and *nebulæ* consisted of a collection of fixed stars, which, on account either of their vast distance, or extreme smallness, were invisible to the naked eye. He also discovered innumerable fixed stars dispersed over the face of the heavens, which had been unknown to all the ancients; and examining Jupiter, with a better instrument than any he had made before, he found that he was accompanied by four stars, which, in certain fixed periods, performed revolutions round him; and which, in honour of the house of Medici, he called *Medicean planets*.

This discovery he made in January 1610, new style; and continuing his observations the whole of February following, in the beginning of March next he published an account of all his discoveries, in his *Nuncius Sidereus*, printed at Venice, and dedicated to Cosimo, great Duke of Tuscany, who, by a letter which he wrote to him on the 10th of July, 1610, invited him to quit Padua, and assigned him an ample stipend, as primate

and extraordinary professor at Pisa, but without any obligation to read lectures, or to reside.

The extraordinary discoveries contained in the *Nuncius Side-reus*, which was immediately reprinted, both in Germany and France, was the cause of much speculation and debate among the philosophers and astronomers of that time; many of whom could not be brought to give any credit to Galileo's account, while others endeavoured to decry his discoveries, as being nothing more than fictions, or illusions. Some could not be prevailed upon even to look through a telescope; so devoted were they to the system of Aristotle, and so averse to admit any other source of knowledge besides his writings*. When it was found to be in vain to oppose the evidence of sense, some did not scruple to assert, that the invention was taken from Aristotle; and producing a passage from his writings, in which he attempts to give a reason why stars are seen in the day time from the bottom of a deep well, said that the well corresponded to the tube of the telescope, and that the vapours which arose from it, gave the hint of putting glasses into it, and lastly, that in both cases, the sight is strengthened by the transmission of the rays, through a thick and dark medium. Galileo himself tells this story with a great deal of humour, comparing such men to alchymists, who imagine that the art of making gold was known to the ancients, but lay concealed under the fables of the poets.†

In the beginning of July, of the same year 1610, Galileo, being still at Padua, and getting an imperfect view of Saturn's ring, imagined that that planet consisted of three parts; and therefore, in the account which he gave of this discovery to his friends, he calls it *planetam tergeminum*.

While he was still at Padua, which must have been either in the same month of July, or the beginning of August following, he observed some spots on the face of the sun; but, contrary to his usual custom, he did not chuse, at that time, to publish his discovery; partly for fear of incurring more of the hatred of many obstinate Peripatetics; and partly, in order to make more exact observations on this remarkable phaenomenon, and to form some conjecture concerning the probable cause of it. He therefore contented himself with communicating his observations to some of his friends at Padua and Venice, among whom I find

* Vita' del Galileo, p. 57, &c.

† Galileo's Works, vol. iv. p. 95.

the name of father Paul. This delay, however, was the cause of this discovery being contested with him by the famous Scheiner, who likewise made the same observation in October 1611, and I suppose had anticipated Galileo in the publication of it.

OBSERVATIONS ON THE BLACK ANTS OF AFRICA.*

BY THE ABBE POIRET.

THESE ants which are of the smallest kind, frequent apartments, where they insinuate themselves into cupboards, attack sweetmeats, preserves, &c. and multiply so fast, especially in warm countries, that it is almost impossible to get rid of them. Having been absent for a few days from La Calle, on my return, I found the apartments where I kept my collection of insects, filled with thousands of these ants, and they had made such havoc, that I was obliged to procure a new one, nor could I secure it from their fresh attacks, but by putting into my boxes a great deal of camphor and turpentine. I afterwards suspended them from the ceiling, with ropes dipped in the oil of turpentine, which I from time to time renewed, and this method was attended with complete success.

Having in this manner secured my insects, I resolved to take advantage of the visit paid me by these ants, to study their manners, and amuse myself with a few experiments.—Though very accurate observations have been made on this small republic, I hope I may be permitted to add some new ones, as their industry and labour have often excited my admiration.

There are few beings in nature more active and laborious than the ant, if we except the industrious bee. By means of a small lizard, half putrid, which I placed upon a box where I had some shrubs, I collected in less than twelve hours several millions of them. It was extremely amusing to see them flocking from all

* *Formica nigra*. Tota nigra nitida, tibiis cinerascens. Linn.
L. 2.

quarters, though I know not from what parts they had come. They attacked their prey with so much fury, that it was entirely devoured before the next morning, and the ants had already taken up their lodgings in the box. Having placed on it several small birds, they soon converted them into skeletons, and with so much dexterity, that art could not have freed them more perfectly from every greasy and cartilaginous part. There are no better or more skilful anatomists, and those who apply to this science, may profit by the labors of the ants; but one must watch them closely, because they seize upon the bones also, after having cut the nerves which unite them.

Nothing is more wonderful than to see these ants, scarcely visible, take up heavy burdens, and load themselves with enormous rocks, which they transport to a great distance, without being stopped by the valleys, mountains, or precipices, which they meet with in their way. I have seen some of them loaded with a leg or a thigh, half-devoured, descend with great courage from the brim of a vessel, fifteen inches high, which grew narrower towards the base, and formed a dangerous and steep precipice, and with their booty repair to their common habitation, situated at the bottom of the vessel. Three, six, or at most eight, were sufficient to descend with a burden thirty times as large as themselves, and in these operations they assist each other with wonderful intelligence. Whilst some lay hold of the burden, and drag it with their claws, others place themselves below it, and raise it up, in order to render it easier to be transported. If they meet with an insurmountable obstacle, they drag their burden backwards, without being discouraged, carry away the obstacle if they can, or have recourse to other means, according to circumstances.

It would be very difficult, even with the most scrupulous attention, to guess the intention of all their manoeuvres. Scarcely have they found a considerable prey, such as a bird, when they begin by surrounding it with earth, sand, and gravel, until it is entirely covered; when they wish to make a repast, they uncover such parts as they are desirous of attacking, and when they have done, cover them carefully up again. What then is their view in these fatiguing operations, which they consider as so essential, that if they destroy the heap of earth which covers the carcase, they are in great haste to restore it? Is it to conceal their prey from other voracious insects? Or to facilitate their labor, by forming a kind of glacis or gentle slope to the most elevated parts of the animal, or to hide their ope-

rations from the eyes of the spectators, or rather to shelter themselves from the heat of the sun? * Whatever may be the case, it is probable, that all these great labors tend only to procure peaceful enjoyments to the republic, for which they sacrifice even the moments of repose.

If they are engaged with a fly, a beetle, or any other insect of moderate size, they attack it in great numbers, seize it, and convey it alive into their obscure cavern, where it finds its punishment and its tomb. I have seen them in this manner attack and overcome very large may-bugs, which I abandoned to their voracity. These combats took place at the bottom of a high brimmed vessel, where by means of some bait I had assembled whole multitudes of these ants. They seize the animal by the claws, antennae, and the extremities of its wings, and notwithstanding its efforts, drag with great courage this colossus turned upon its back towards the place of its destination. The latter, raising itself up, moves about with great violence, and by its efforts to escape, draws after it a number of ants, which hang upon it on all sides; but its strength is soon exhausted, and it yields to the multiplied efforts of its enemies. It has not even the hope of saving itself by flight. If it attempts this, the enemies which it carries along with it cut off its legs, and it is conducted to the dark cave, the mouth of which is often too narrow. In this case, after having tried to make the animal enter by every means possible, they enlarge the opening, and transport by pieces what cannot be carried in entire.

It is not sufficient for the Observer of Nature to follow, step by step, the operations of these insects; he must also make a trial of their instinct. By this he will easily perceive that these small animals are not mere machines, but that they know very well how to combine the means with the end, and that if they are turned from their ordinary route, they choose another, suited to present circumstances: of the truth of this, my small republic furnished me a proof. Having pierced a lizard with a long black pin, I supported the extremities of it on the brims of a vessel, so that the prey hung in the middle. There was no other way, therefore, of reaching it but by the pin; and this bridge was so narrow, that only one ant could pass it at once; and when two met, one of them was obliged to crawl over the back of

* The sun was so scorching in the corner where they were, that they ceased to labour during the great heat, except when I screened them by a vessel or some other instrument.

the other. My ants, attracted by the smell, soon found the source of its emanations; they hastened thither in crowds, for it was easy to reach it; but the difficulty was how to return, and to return loaded. As they impeded one another, they tumbled down by dozens: the disorder was terrible; in short, fatigued by their embarrassment and falls, they resolved to abandon their labour, and remain fixed to their prey, which they devoured at their leisure.

In this situation they were under no uneasiness how they should live: but the common interest suffered, and too great an attention to self is the most destructive vice of republics. These republics, therefore, could not endure to remain long at a distance from their country, notwithstanding their advantageous position. Their common labours were interrupted; provisions were wanting to the magazine; the family languished, and the young died of hunger. But what was to be done? Every time they attempted to pass the bridge, new comers blocked up the passage, and there were frequent, though not dangerous, falls. Directed by experience, these intrepid republicans resolved to let themselves drop, together with their burthens, not from the bridge, but from the inferior part of the lizard, which almost touched the bottom of the vessel. When they had discovered this method they precipitated themselves in crowds, with their loads, and clambered up the sides of the vessel. They were then all again in motion, and there were no more obstacles, and no more embarrassment. Some of them, it is true, disturbed this order, but the greater part of them observed it with the utmost attention.

I could only collect a very small number of observations respecting the manners of these ants. This part requires in the observer much precision, as well as discernment, and the most delicate touch. The members of a particular society, united for the common interest, ought to exclude from their body, every stranger who mixes amongst them, in order to share their riches, even by taking a part in their labours. The republican spirit of the ants seems, however, to deviate from this principle. What I remarked on this point, is as follows: Having several times transported some of these insects from one ant-hillock to another, or rather having cast them into the midst of the plunderers, their presence at first occasioned some disorder, but tranquillity was soon again restored. The stranger being received, and incorporated with the rest, immediately began to labour for the common interest, without being in the least distur-

bed. My ants, however, being of the smallest species, as I have already observed, I could not long follow these new citizens. As it is easy to confound them, I dare not advance any thing certain on the subject.

But what follows is still more difficult to be explained. Having maimed some of them, which I placed in the way of those that were at work, the first which arrived seemed to be considerably agitated and ran up and down as if in a manner lost. Another soon came up; and in a little time, the rest were made acquainted with this circumstance; upon which, the whole multitude were thrown into disorder, and their labours were suspended. They ran in crowds to pay a visit to the lame ant. Some contenting themselves with examining it, passed on, and resumed their labour; others laid hold of it, and having dragged it along for some time, quit-
ted it. At length, one of them seizing it, removed it from the crowd, and having conducted it to a distance from the ant-hillock, left it to itself. How many reflections might be made upon so singular a fact! but before this, how many things are there to be observed! the order which the ants follow in their labours, is still to be remarked. Every one knows that they generally form two distinct lines, especially when the ant-hill is at a distance from the place to which they go to plunder. One of these lines is formed by ants, who are going unloaded to their labour, and the other by those which return with burdens. This order, however, is never so exact but that it is often interrupted. The nearer the ant-hill is to the spot where they are employed, the less order is observed. It is, indeed, much less necessary than on long journeys. Several of them also may be perceived running hither and thither, without seeming to have any particular object in view, and sometimes they approach other ants, who in appearance have nothing to do. The latter seem to be in great agitation, and return to their work. Are these wandering ants a kind of overseers to incite the indolent, and prevent them from being idle? But do these animals require any other incitement than their own instinct to discharge those functions for which they are destined by nature? Besides, in assigning intelligence to beings so remote from us, we ought to be extremely cautious, and to observe well before we hazard an assertion. But a fondness for the marvellous, often makes us give a chimerical intelligence to those small insects, which occupy one of the lowest links in the great chain of animals.

MANNER OF PREPARING SAGO.

TH E Sago tree, or Palma Saguerifera, which grows naturally in the forests of the peninsula of Malacca, requires no culture. It rises sometimes to the height of about twenty-five or thirty feet, and its trunk becomes so large, that a man can scarcely embrace it. It propagates of itself by seed and shoots; nevertheless the Malays form considerable plantations of it, and it is one of their principal resources for food. It may be said, that this tree is one of the richest presents of nature.

The woody bark of the Sago tree is about an inch in thickness, and covers a multitude of long fibres, which being interwoven one with another, envelope a mass of a gummy farinaceous substance. When the tree is ripe, and ready to produce it, the extremities of its palms are covered with a white dust, which transpires through the pores of the leaves. The Malays then cut down the tree, and divide it into several blocks, which they split into quarters lengthwise, and extract the farinaceous substance which it contains, and which adheres to the fibres that surround it. They then dilute the whole in common water, and strain it through a piece of fine cloth to separate all the fibres from it; and when the paste has lost part of its moisture by evaporation, they put it into earthen moulds of different forms, in which it dries, and becomes hard. This paste forms a wholesome nourishment, and will keep for several years.

When they eat Sago, the Indians are contented with disuting it in water, but sometimes they boil it. They have the art of separating the flour of this substance, and of reducing it into small grains, almost of the same shape and size as those of rice. Sago prepared in this manner is preferable to the other for valitudinaries, and old people; it is an excellent remedy for disorders of the breast. When boiled in pure water, it becomes reduced to a kind of white jelly, which is very agreeable to the taste.

LETTER FROM MR. POPE TO DR. SWIFT, IN ANSWER TO A LETTER FROM THE DODTOR, PERSUADING MR. POPE TO CHANGE HIS RELIGION.

Binfeld Dec. 8, 1713.

DEAR SIR,

NOT to trouble you at present with the recital of all my obligations to you, I shall only mention two things, which I take particularly well of you; your desire that I should write to you, and your proposal of giving me twenty guineas to change my religion: which last you must give me leave to make the subject of this letter.

Sure no clergyman ever offered so much, out of his own purse for the sake of any religion. 'Tis almost as many pieces of gold as an apostle could get of silver from the priests of old, on a much more valuable consideration. I believe it will be better worth while to propose a change of my faith by subscription, than a translation of Homer. And to convince you how well disposed I am to the reformation, I shall be content, if you will prevail with my Lord-Treasurer, and the ministry, to rise to the same sum, each of them, on this pious account, as my Lord Halifax has done on the profane one. I am afraid there is no being at once a poet and a good Christian; and I am very much straitened between two, while the Whigs seem willing to contribute as much to continue me the one, as you would to make me the other. But if you can move every man in the government, that has above 10,000l. a year, to subscribe as much as yourself, I shall become a convert, as most men do, when the Lords turn it to my interest. I know they have the truth of religion so much at heart, that they would certainly give more to have one good subject translated from popery to the church of England, than twenty heathenish authors out of any unknown tongue into ours. I therefore commission you, Mr. Dean, with full authority to transact this affair in my name, and to propose as follows:

First, That as to the head of our church, the pope, I may engage to renounce his power, whensoever I shall receive any particular indulgences from the head of your church, the queen.

As to communion in one kind, I shall also promise to change it for communion in both, as soon as the ministry will allow me wherewithal to eat and to drink.

For invocations to saints, mine shall be turned to dedications to sinners, when I shall find the great ones of this world as willing to do me any good, as I believe those of the other are.

You see I shall not be obstinate in the main points. But there is one article I must reserve, and which you seemed not unwilling to allow me, prayer for the dead. There are people, to whose souls I wish as well as to my own, and I must crave leave humbly to lay before them, that though their subscriptions above mentioned will suffice for myself, there are necessary perquisites and additions, which I must demand on the score of this charitable article. It is also to be considered, that the greater part of those whose souls I am most concerned for, were unfortunately hereticks, schismatics, poets, painters, or persons of such lives and manners, as few or no churches are willing to save. The expence will therefore be the greater to make an effectual provision for the said souls. Old Dryden, though a Roman Catholic, was a poet, and 'tis revealed in the visions of some ancient saints, that no poet was ever saved under some hundreds of masses. I cannot set his delivery from purgatory at less than 50*l.* sterling. Walsb was not only a Socinian, (but what you will own is harder to be saved) a Whig. He cannot modestly be rated at less than a hundred. L'Estrange being a Tory, we compute him but at 20*l.* which I hope no friend of the party can deny to give to keep him from damning in the next life, considering they never gave him six-pence to keep him from starving in this. All this together amounts to 170*l.*

In the next place, I must desire you to represent that there are several of my friends yet living, whom I design, God willing, to out-live, in consideration of legacies, out of which, it is a doctrine in the reformed church, that not a farthing shall be allowed to save their souls who gave them. There is one who will die within these few months, one Mr. Jervas, who hath grievously offended in making the likeness of almost all things in heaven above or earth below. And one Mr. Gay, an unhappy youth, that writes pastorals during the time of divine service; whose case is the more deplorable, as he hath miserably lavished away all that silver he should have reserved for his soul's health in buttons and loops for his coat. I cannot pretend to have these people honestly saved under some hundred pounds, whether you consider the difficulty of such a work, or the extreme love

and tenderness I bear them, which will infallibly make me push this charity as far as I am able.

There is but one more whose salvation I insist upon, and then I have done: but indeed it may prove of so much greater charge than all the rest, that I will only lay the case before you and the ministry, and leave it to their prudence and generosity what sum they shall think fit to bestow upon it. The person I mean is Dr. Swift, a dignified clergyman, but one, who, by his confession, has composed more libels than sermons. If it be true, what I have heard often affirmed by innocent people, that too much wit is dangerous to salvation, this unfortunate gentleman must certainly be damned to all eternity. But I hope his long experience in the world, and frequent conversation with great men, will cause him (as it has some others) to have less and less wit every day. Be it as it will, I should not think my own soul deserved to be saved, if I did not endeavour to save his, for I have all the obligations in nature to him. He has brought me into better company than I cared for; made me merrier when I was sick than I had a mind to be; put me upon making poems, on purpose that he might alter them, &c. I once thought I could never have discharged my debt to his kindness, but have lately been informed, to my unspeakable comfort, that I have more than paid it all. For Mons. de Montaigne has assured me, that the person who receives a benefit, obliges the giver; for since the chief endeavours of one friend is to do good to the other, he, who administers both the matter and occasion, is the man that is liberal. At this rate it is impossible Dr. Swift should be ever out of my debt, as matters stand already; and for the future he may expect daily more obligations from

His most faithful, affectionate

Humble servant,

A. POPE.

I have finished the Rape of the Lock, but believe I may stay here till Christmas without hindrance of business.

VOL. IV.

M

THE COMET.

From Lalande's Journal de Paris, 9 Fructidor, August 26.

THE comet discovered August 14, by citizen Bouvard is rapidly removing from the earth. It is in the arm of Hercules, and in a few days will be hardly visible.

Extract of a letter from Mr. Capel Loft, dated Froston, in Suffolk, August 26.

"The comet is still discernable, at eight hours, 53 minutes; this night it was above Ophionchi, with 4 deg. greater altitude than that star: the comet being 50 deg. 5 min. It had 75 deg. polar distance, and was very near an unnamed Star, from which it was passing S. E. Its right ascension 20 deg. of Sagittarius.

"Though a comet might be fatal, and perhaps one-time will (a comet may have caused the deluge, and may cause the final conflagration) there seems reason to believe that generally they pass too far from us to have any sensible effect; and when they have any, it is probably beneficial. I suspect (but this is my private apprehension, and of no authority) that the present comet has been very near the earth's place in the orbit, and that it is of no inconsiderable magnitude. It seems manifest that a comet might affect both our atmosphere and our tides.

"At present I have no more to add, than that it does not seem to be any comet, the return of which has been predicted. That of 1680 had its period computed 575 years, that of 1651, had strong evidence for a period assigned from the theory and observation of 192 years, and perhaps passed unobserved in the southern hemisphere; that of 1682 seems to have returned in 1759; and I do not find any comet in the tables, the elements of which appear much to correspond with what has been hitherto observed in this.

"If it shall be seen to pass the Ecliptic or be re-conspicuous after disappearing a time, Astronomers will have a better opportunity of judging of it. I have no claim to that title; but am merely an observer of nature and a reverer of those wonders which I see, and of that infinity of wonders which is beyond the sight and imagination of created beings.

"The path of the comet seems to lie in such a direction, that if it is seen to pass the Ecliptic, it must go over a portion of

the milky way. There according to its present appearance, it must (for a time at least) become invisible. It is with great difficulty to be seen now with a telescope which has much light.

"Allow me to remark, that this instance proves how desirable it would be that those who have the advantage of the first discovery could immediately communicate it for the benefit of the science, and for the gratification of a laudable, and I hope, increasing curiosity in the public."

Another letter, dated August 27.

"Sir, since I wrote to you, there has been no opportunity of observing the comet. Indeed if there had, I fear it is no longer within reach of telescopes from this planet.

"In looking into Helvelius and Halley, I think I have found reason for a conjecture, which I submit with great doubt and deference to the judgment of astronomers—that probably this comet, which at its last observation was either retrograde or stationary, with respect to the equator (as is the case with comets in returning from the sun when the earth lies between them and the sun), and had advanced little in polar distance, probably came to its perihelion about the end of June when invisible to us at this time of the year, being then among the constellations of the southern hemisphere; and that it passed its ascending node, in near the end of Gemini, some few days before it was observed, and was, when first discovered crossing a part of the earth's orbit, and has passed considerably near the earth's place, during which part of its progress it was bright, and its apparent diameter considerable; that its perihelion probably lies within about 8 tenths of the earth's distance from the sun; and that perhaps our posterity may again see it, at an æra of remoteness, indeed hopeless to the present race, when compared with the duration of human life; since if these suppositions be well founded, it will be no other than the comet of 1652, described and delineated by Helvelius."

A I. NT CONCERNING TAXABLE MATTERS, FROM SW.FT's GULLIVER.

I HEARD a very warm debate between two professors, about the most commodious and effectual Ways and Means of

raising money without grieving the subject. The first affirmed, the justest method would be, to lay a certain tax upon vices and folly; and the sum fixed upon every man, to be rated after the fairest manner, by a jury of his neighbours. The second was of an opinion directly contrary—to tax those qualities of body and mind for which men chiefly value themselves; the rate to be more or less, according to the degrees of excelling; the decision whereof should be left entirely to their own breast. The highest tax was upon men who are the greatest favourites of the other sex, and the assessments according to the number and nature of the favours they have received; for which they are allowed to be their own vouchers.—Wit, valour, and politeness, were likewise proposed to be largely taxed, and collected in the same manner, by every person's giving his own word for the quantum of what he possessed. But as to honour, justice, wisdom and learning, they should not be taxed at all; because they are qualifications of so singular a kind, that no man will either allow them in his neighbour, or value them in himself.

The women were proposed to be taxed according to their beauty and skill in dressing; wherein they had the same privilege with the men, to be determined by their own judgment. But constancy, chastity, good sense, and good nature, were not rated, because *they would not bear the charge of collecting.*

AN E C D O T E.

THE Virgin Mary of Atocha is made of wood; yet she is seen melting into tears at the pathetic part of a sermon annually preached before her every Good Friday. On such occasions the spectators cannot help sharing in the bitterness of the Virgin's sorrow. One day the preacher, having excited all his powers of oratory with his usual effect, perceived among his crying congregation a carpenter who looked on with a dry eye. "Impious wretch!" exclaimed the sacred orator—"what, not weep—not discover the smallest emotion, when you see the

holy Virgin herself dissolved in tears." "Ah, reverend father," replied the carpenter, "it was I who fixed up that statue yesterday in its niche: In order to fasten the Virgin properly I was obliged to drive three great nails into her back—'twas then she would have cried, had she been able."

OF THE INHABITANTS OF LOHEIA. FROM
NIEHBUHR'S TRAVELS THROUGH ARABIA.

TWO Arabs came, one day, to see us eat. The one was a young nobleman of Sana, who had received a good education: the other a man of some consequence, from the province of Hachtan, where few strangers are ever seen, and the greatest simplicity of manners still prevails. When we invited them to dine with us, the latter earnestly replied, "God preserve me from eating with infidels who believe not in God." When I asked him some particulars concerning his country, he replied, "What is my country to you? Do you want to conquer it?" He was astonished at every thing he saw, our spoons, our plates, our forks. He asked some simple questions, which excited laughter. He then went out in a passion, and his companion from Sana had some difficulty to persuade him back. When he came back, he saw whole fowls before us, which surprised the sober Arab not a little, as he imagined that we had eaten too much before. When, at last, he saw Mr. Von Haven about to carve one of these fowls, he stepped forward, and seized him by the arm, saying, with a peevish tone, "What! wilt thou eat still?" He then went out in a rage, and would not return. The young man from Sana apologised for him, and begged us to excuse the simplicity of his countryman.

Mr. Baurenfiend and I sometimes diverted ourselves with playing on the violin, which led such as happened to overhear us, to think us musicians. A rich merchant sent for us to come with our instruments to his house. We refused, because the Arabs look with contempt upon musicians by profession. The

merchant, being old, and not able to walk so far, mounted an ass, and came, with two servants supporting him, to our house, in order to gratify his curiosity, by seeing and hearing us. He was very polite, and assured us, that he had no aversion to Christians; for, that a diversity of religions was tolerated by God, the Creator of all. After some conversation, he expressed a wish to see our violins, and hear us play upon them. We played some solemn tunes, which are more to the taste of Orientals than our gayer music. He seemed to be pleased, and offered each of us half a crown at parting. The Arabs refuse no presents, however small, and he was not a little surprised when we declined accepting his money; especially as he could not conceive what inducements any person could have to learn music, if not to gain by it.

This merchant was one of those few who wear their beards dyed red; a custom which seems to be disapproved by the more judicious Arabs. His reason to us was, that a red beard was handsomer than a white one; but, others told us, that he had the weakness to think to conceal his age by this silly disguise. He told us, that he was above seventy years of age; but his acquaintance affirmed that he was not under ninety. We had observed of the Mussulmans in general, however, that they seldom knew their own age exactly. They reckon by the most remarkable incidents of their lives, and say, I was a child when such an event happened, or when such a one was governor of the province or a city.

This merchant often afterwards invited me to his house, and became at length so familiar, as to entertain us with a detail of his adventures. If we might believe his story, he had enjoyed, one after another, near an hundred young and beautiful female slaves, all of whom he had sold, given in marriage, or restored to liberty, after keeping them for some time. He had still two of these; and he would die content, he said, if he could only forget the frailty (infirmities) of old age now and then in their company; he offered to make our physician a considerable present, if he could restore him so much of the vigour of youth, as might qualify him for this enjoyment. Another merchant, who was fifty years of age, had promised our physician an hundred crowns, if he would give him some remedies to fit him for the enjoyment of some young and beautiful female slaves, whom he had in a house at Mecca. But he was so exhausted by excessive indulgence, that neither Mr. Cramer's prescriptions, nor yet those of the surgeons of some English ships, whom he had before consulted, could restore his genial vigour.

P O E T R Y

DEATH SONG OF OUABI. By MRS. MORETON,
OF BOSTON.

REAR'D 'midst the war-empurpled plain,
What Illinois submits to pain,
How can the glory-darting fire
The coward chill of death inspire !

The Sun a blazing heat bestows,
The Moon 'midst pensive evening glows,
The Stars in sparkling beauty shine,
And own their flaming source divine.

Then let me hail th' immortal fire,
And in the sacred flames expire ;
Nor yet those Huron hands restrain :
This bosom scorns the throbs of pain.

No griefs this warrior-soul can bow,
No pangs contract this even brow ;
Not all your threats excite a fear,
Not all your force can start a tear.

Think not with me my tribe decays,
More glorious chiefs the hatchet raise ;
Not unreveng'd their Sachem dies,
Not unattended greets the skies.

L I B E R T Y.

FROM METASTASIO.

THANKS, Nice, to thy treacherous arts,
 At length I breathe again ;
 The pitying gods have ta'en my part,
 And eas'd a wretch's pain !
 I feel, I feel, that from its chain
 My rescued soul is free,
 Nor is it now I idly dream
 Of fancied liberty.

Extinguish'd is my ancient flame,
 All calm my thoughts remain ;
 And artful love in vain shall strive
 To lurk beneath disdain.
 No longer, when thy name I hear,
 My conscious color flies ;
 No longer, when thy face I see,
 My heart's emotions rise.

I sleep, yet not in every dream
 Thy image pictur'd see ;
 I wake, nor does my alter'd mind
 Fix its first thought on thee :
 From thee far distant when I roam,
 No fond concern I know ;
 With thee I stay, nor yet from thence
 Does pain or pleasure flow.

Oft of my Nice's charms I speak,
 Nor thrills my stedfast heart :
 Oft I review the wrongs I bore,
 Yet feel no inward smart.
 No quick alarms confound my sense,
 When Nice near I see !
 Even with my rival I can smile,
 And calm talk of thee.

Speak to me with a placid mien,
 Or treat me with disdain,
 Vain is to me the look severe,
 The gentle smile as vain.

Lost is the empire o'er my soul,
Which once these lips possess;
Those eyes no longer can divine
Each secret of my breast.

What pleases now, or grieves my mind,
What makes me sad, or gay,
It is not in thy power to give,
Nor canst thou take away:
Each pleasant spot without thee charms,
The wood, the mead, the hill;
The scenes of dulness, even with thee,
Are scenes of dulness still.

Judge, if I speak with tongue sincere;
Thou still art wondrous fair;
Great are the beauties of thy form,
But not beyond compare:
And, let not truth offend thine ear,
My eyes at length incline
To spy some faults in that lov'd face
Which once appear'd divine.

When from its secret deep recess
I tore the painful dart,
(My shameful weakness I confess)
It seem'd to split my heart!
But, to relieve a tortur'd mind,
To triumph o'er disdain,
To gain my captive self once more,
I'd suffer every pain.

Caught by the birdlime's treacherous twigs,
To which he chanc'd to stray,
The bird his fasten'd feathers leave,
Then gladly flies away:
His shorten'd wings he soon renews,
Of snares no more afraid;
Then grows by past experience wise,
Nor is again betray'd.

I know thy pride can ne'er believe
My passion's fully o'er,
Because I oft repeat the tale,
And still add something more:—
'Tis natural instinct prompts my tongue,
And makes the story last,
As all mankind are fond to boast
Of dangers they have past.

The warrior thus, the combat o'er,
 Recounts his bloody wars,
 Tells all the hardships which he bore,
 And shews his ancient scars.
 Thus the glad slave, by prosperous fate,
 Freed from the servile chain,
 Shews to each friend the galling weight,
 Which once he dragg'd with pain.

I speak, yet speaking, all my aim
 Is but to ease my mind ;
 I speak, yet care not if my words
 With thee can credit find ;
 I speak, nor ask if my discourse
 Is e'er approv'd by thee,
 Or whether thou with equal ease,
 Dost talk again of me.

I leave a light inconstant maid,
 Thou'lt lost a heart sincere ; !
 I know not which wants comfort most,
 Or which has most to fear :
 I'm sure, a swain so fond and true,
 Nice can never find ;
 A nymph like her is quickly found,
 False, faithless, and unkind.

ODE ON SEEING A NEGRO FUNERAL.

MAHALI dies ! O'er yonder plain
 His bier is borne : The sable train
 By youthful virgins led :
 Daughters of injur'd Afric say,
 Why raise ye thus the heroic lay
 Why triumph o'er the dead ?

No tear bedews their fixed eye :
 'Tis now the hero lives they cry ;—
 Relcas'd from slav'ry's chain :
 Beyond the billowy surge he flies,
 And joyful views his native skies,
 And long lost bowers again.

On Koromantyn's palmy soil
 Heroic deeds and martial toil,
 Shall fill each glorious day;
 Love, fond and faithful, crown thy nights,
 And bliss unbought, unmix'd delights,
 Past cruel wrongs repay.

Nor lordly pride's stern avarice there,
 Alone shall nature's bounties share;
 To all her children free.—
 For thee, the dulcet reed shall spring,
 His balmy bowl the Coco bring,
 The Anana bloom for thee.

The thunder, hark! 'Tis Afric's God,
 He wakes, he lifts th' avenging rod,
 And speeds th' impatient hours:
 From Niger's golden stream he calls;
 Fair Freedom comes,—Oppression falls;
 And vengeance yet is ours!

Now, Christian, now, in wild dismay,
 Of Afric's proud revenge the prey,
 Go roam th' affrighted wood;—
 Transform'd to tigers, fierce and fell,
 Thy race shall prowl with savage yell,
 And glut their rage for blood!

L I N E S

BY MRS. ROBINSON.

I LOVE the labyrinth, the silent glade,
 For soft repose, and conscious rapture made
 The melancholy murmurs of the rill,
 The moaning zephyrs and the breezy hill,
 The torrent roaring from the flinty steep,
 The morning gales that o'er the landscape sweep,
 The shade that dusky twilight meekly draws,
 O'er the calm interval of nature's pause;
 'Till the chaste MOON slow stealing o'er the plain,
 Wraps the dark mountain in her silv'ry train,
 Soothing with sympathetic tears the breast
 That seeks for SOLITUDE, and sighs for REST.

LINES IN PRAISE OF MIRTH.

By Mr. WOTY.

LET others, anxious for a lasting name,
 Bow down submissive at the gate of fame;
 Immortal wreaths beseech her to entwine,
 And make their future memories divine;
 What boots the bubble praise that same can give,
 That praise unheard, when they no longer live;
 As to myself, when I resign my breath,
 And lie extended in the house of Death,
 I value not what friend (if friend I have)
 With fading flowers may idly dress my grave;
 Or who a while may quote my trifling lays,
 And kindly give some little share of praise:
 So little fond of what the world calls Fame,
 As dies my body, so I wish my name.
 Mean while, each brisk emotion as I feel,
 I'll pay with mirth, and trip up Sorrow's heel,
 Sure some blithe spirit smil'd upon my birth;
 For since I rambled on this speck of earth,
 I've lov'd to laugh, tho' Care stood frowning by,
 And pale Misfortune roll'd her meager eye.
 While easy Conscience builds her easy nest
 Within my bosom, and sits there at rest,
 Why not indulge the sallies of the soul?
 Why stop the tides of pleasure as they roll?
 Shall peevish veterans, of rigid mould,
 Who think all wisdom center'd in the old,
 Shall such (though aged merit I revere)
 Blockade my fancy in its bold career?
 No: light of heart, as long as health remains,
 And guides her puppet spirits through my veins;
 Thro' life's thick bustle I will edge my way,
 And join the laughing chorus of the day:
 Though short-liv'd wit should ridicule my name,
 And strive to brand me with the mark of shame;
 Though fools, who form no judgment of their own,
 Whom nature never meant to think alone;
 Who deal out praise at random, or condemn
 (Or right, or wrong, 'tis all the same to them);
 Though such insult me, calmly shall I sit,
 And grin at folly, as I laugh at wit.
 With just so much religion in my heart,
 As will, I trust, secure my deathless part;
 With pure contentment ever in my sight,
 That makes the weight of poverty seem light;
 With two such friends, ye grave I cry tell me why,
 Tell me in sober sadness shall I cry?